The Missionary Herald

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INDEPENDENCE DAY needs a new interpretation. We are thinking of liberty now in international terms. The separation of the American colonies from the Mother Country, great and eventful as it was in the eighteenth century, seems but a circumscribed and provincial occurrence, compared with the terrific struggle now on for the enfranchisement of the world. The revolt of our forefathers from the tyranny which they could no longer endure was but a first blow for democracy, which is now echoed in hammer strokes from all corners of the world. To celebrate the Fourth worthily today, we must not only look back to thank God for our country, but look forward to pray God that the forces of democracy may be victorious at this great epoch of the world's history. And those forces of democracy surely include not only the armies and navies of the Allies, but as well the missionary army, seeking to plant the seeds of genuine democracy in the awakening lands of the East and the South.

A Broadened Fourth of July

CONCERN as to the whereabouts and the fortunes of our missionaries still left in Turkey, and of those who were caught in the Caucasus when Russia collapsed, will be allayed by the first article in the Foreign Department of this number, entitled "A Turkey Bulletin." It summarizes the most recent reports from many centers, and furnishes gratifying assurance of the safety and the serviceableness of the missionary company in the harassed land of Turkey. In particular, the safe exodus of the Tiflis party, and their plans for relocation and for temporary service during their exclusion from Turkey, will be read with peculiar interest.

In the Danger Zones

A TELEGRAM received at the Rooms Wednesday, June 12, brought the welcome news that the Japan Deputation had arrived safely at Vancouver, and were speeding to their several destinations. They have had a strenuous but most rewarding experience in their series of visits to the stations of the Japan Mission, their interviews with leaders, inspection of lines of work, receptions, meetings, and every other activity of these absorbing months of 1918. We await with eagerness their account of it all, and their conclusions as to the way forward for the missionary enterprise in Japan. A recent letter from an American Board missionary in Japan contains the following hearty appreciation of the presence and labors of the visitors from America:—

The Returning Deputation

"The Deputation is doing a great work. The time is ripe, in my opinion, for long steps forward. We shall go to Arima [to the annual meeting of the mission, held in May] in the spirit of a desire to be led into all the higher and bigger things that God has for us. Personally, I feel that the coming of the Deputation is meant by God that we are to go forward in our polity, especially as regards the Kumi-ai church. We are glad to know that the Deputation is being followed by so many friends at home with their prayers. This is what we need, just now, more than anything else."

Africa Gives to Armenian Relief

STRIKING evidence of the power of Christianity to widen the vision and to prompt a spirit of human sympathy and of sacrifice appears in a draft for forty-five dollars just received from the Mt. Silinda Church in Rhodesia, East Africa, "to help in relieving the suffering Armenians." Some years ago, under the lead of Rev. F. F. Goodsell, a church in Turkey, presumably at Aintab, sent a gift to relieve their brethren at Silinda, then in distress. Now, the tables being turned, this answering gift is sent, to go to the church that set the example, if it still exists; if not, to be used as seems best. Rev. Thomas King, who forwards the draft, declares that nothing he has undertaken has pleased him so much as to see the way the Silinda church laid aside their custom of making gifts to each other at Christmas, and came prepared to give to this needy but remote object. It was a surprise to every one. They brought chickens, grain, and various other commodities, to be disposed of for cash.

Thus ties of brotherhood are being formed between peoples to whom the gospel has brought a new view of the world and of life, and of the value of things.

China Demonstrates Christian Patriotism

THE spirit of sacrifice and of service, which it is often felt is so foreign to the Chinese mind, and for the lack of which some have doubted whether China could manifest a genuine patriotism, is receiving timely and impressive witness in the response of Chinese students in this country to the call for workers among the Chinese labor battalions in France. Reference has been repeatedly made in these columns to the transporting of men from the North China provinces to render manual labor behind the Allied lines, thus releasing French and English laborers for actual war service. The protection of these Chinese coolies, of whom there are perhaps 200,000 in France, their physical and moral safeguarding, is a matter of serious concern from every point of view. The Young Men's Christian Association, with its characteristic alertness of attention, has sought to provide huts and workers for these men. It is securing American and British representatives, missionaries and others who have the language, to work among the men in the several camps; and it has appealed for thirty-two volunteers from Chinese now in the United States to enter this work. Chinese young men, students in American colleges and universities, are offering themselves in number, foregoing their plans of study and preparation for life work to take hold of this pressing duty of helping their needy countrymen. It is in many cases an act of real self-denial, the surrender of personal desires and advantage from motives of patriotism and of human sympathy. It augurs well for the future of China, when her young students come to be men of affairs and leaders of their people. An interesting article on this new call for patriotic duty and Christian service in France, by Shaowu James Chuan, the member of the National War Work Council having care of this enlistment, appears in the *Chinese Students' Christian Journal* for May.

Spain as a Mission Field

WHY send missionaries to a country which claimed the name of Christian long before one of her sons discovered America? The Church of Rome and some high church Episcopalians protest that it is an impertinence. Yet there are reasons, and we believe they are unanswerable. What they are and what force they have are well brought out in the July issue of the Envelope Series, entitled, "Spreading the Gospel in Spain," and written by an American Board missionary, Rev. Wayne H. Bowers. In addition, the reader will learn what the American Board and the Woman's Board are doing in Spain, and what are some of the prospects and needs of that important mission.

It furnishes good material for a mid-week meeting talk or a woman's meeting, or for a half hour's quiet reading.

A Midsummer Madness

IN the relaxing of mind which the summer entails, it is often remarked that there is an easy credulity which makes people susceptible to wild ideas. They are less sensible, less orderly in their thought and conduct. The special piece of folly to which we would call attention is the idea that the American Board can close its fiscal year successfully, August 31, without any one's taking thought or effort thereto; that churches and individuals, pastors, corporate members, and the host of contributors can go their several vacation ways, letting the Board bump along to the end of the summer, in expectation that somehow all will come out well. Happily, there are many loyal supporters who are never afflicted with the madness. They keep the Board in mind; they take care to provide somewhat for its needs. They remember that August is the fateful month and they coöperate in its task. We hope that in this year of strain and special concern the number of these sane and steadfast supporters will be increased.

Congregational Canada's Foreign Mission Zeal

THE annual meeting of the Canada Congregational Foreign Missionary Society was held June 6 and 7 in the Bond Street Congregational Church, Toronto, in connection with the twelfth annual meeting of the Congregational Union of Canada.

Naturally, these meetings this year were not so well attended as in other times. An even larger proportion of Canadian ministers are away from their churches in war work than is yet the fact in the United States, and, as is well known, Canada has given a larger percentage of her laymen to the service of the colors than have we on this side of the border. But if there were fewer delegates in attendance, there was no lack of enthusiasm for the foreign missionary work of these churches. The war has not absorbed all the interest of the Christian people of Canada. While the Treasurer's report did not show an actual gain in receipts the past year, owing to a considerable falling off in "designated" or, as we call them, "special" gifts, there was substantial increase in the regular contributions of churches and individuals. Moreover, it appeared that something like $23,000 had been paid in to the special fund of $30,000 which Canadian Congregationalists have sought to raise, since the war began, for Dondi Institute, in the West Africa Mission field, and that the whole sum of $30,000 is pledged.

The interest which our Canadian brethren take in the West Africa Mission, and particularly in Chisamba and Dondi, the stations with which they are directly related, is most gratifying. It is a pleasure to recognize the cordial sense of partnership which they entertain toward the American Board, and their generous purpose not only to stand by what has been undertaken, but to support its development and increase. An impressive part of the program was the commissioning, on the closing night of the sessions, of four new missionaries for West Africa, whose support is to be provided from Canada: Rev. and Mrs. Arthur J. Steed, and Dr. Robert S. Hall and his *fiancée*, Miss Beatrice A. Belnavis. One other missionary, Miss Elizabeth W. Read, who is also to go to West Africa, and who was commissioned at the recent meeting of the Woman's Board of Missions of Canada at Hamilton, was present at this commissioning service; so that there were five new recruits for West Africa on the platform to receive the greeting and God-speed of the assembly.

A visitor to Canada in these days misses some of the exuberant demonstration of loyalty to the war which characterizes the United States. He sees no service flags, fewer flags of any sort save on some special days of celebration, no Red Cross or Liberty Loan

posters; indeed, no war posters of any kind hang from the windows of houses or of public buildings. But Canada needs no posters to affirm her loyal support of the war. She has settled herself to a determined and unquestioning surrender of all that is necessary to carry the war through to victory. In similar spirit she renders her substantial support to the foreign missionary enterprise. It is a joy to have her as a partner in the missionary undertaking of the American Board.

Mrs. Frances D. Wilder

FOR nearly fourteen years the treasurer of the North China Mission was a woman, Mrs. Frances D. Wilder, the mother of Rev. George D. Wilder, D.D., of Peking, and her service was important and intimate, although she was never regularly commissioned as a missionary of the American Board. Mrs. Wilder was born in Henrietta, O., June 29, 1845, the daughter of Mr. and Mrs. Edward Durand. A graduate of Oberlin College in 1867, she joined the teaching force of Ripon College, Wisconsin, where she became the wife of Professor Wilder, of Ripon, whose death occurred in 1871. Mrs. Wilder continued her profession as teacher, her last college work being in connection with Yankton College, North Dakota, from 1887 to 1889. She was always actively interested in the affairs of foreign missions, serving for a time as treasurer of the Ohio Branch of the Woman's Board of the Interior. In 1894, her son was appointed to the North China Mission, and she accompanied him to Peking and was very soon inducted into the duties of the treasurer's department at that station, a post which she filled with tact, thoroughness, and business ability notable in the records of mission treasurers. She accompanied her son and his family to America on furlough in 1908, and came home to stay some four years ago. Her death occurred in Oberlin, O., on May 15. She is survived by her son, Dr. George A. Wilder, who, with his wife and one daughter, is now in China; by three other grandchildren at school in Oberlin; and by a sister, Mrs. Ella D. Williams, of York, Neb.

Stiffen the Offense

REV. WAYNE H. BOWERS closes his review of the American Board's work in Spain, which makes the July issue of the Envelope Series, elsewhere announced, with this timely paragraph: "The direct evangelistic work in new villages and in unoccupied wards of cities bears exactly the same relation to the established work in the regular chapels that a vigorous offensive in war bears to the defense of a line of trenches. The latter is hard and very important, but the former is the only kind of warfare that ever wins decisive victories. We close with the hope that sufficient funds will be placed in our hands to enable us to make an offensive all along the line."

Our readers will have noticed that General Foch, in a recently published interview, confirms this statement as to the necessity of an offensive campaign to the winning of a war. It may be necessary for a time merely to maintain a defense; ultimately, if progress is to be made, there must be the undertaking of a vigorous attack. The terms of warfare are not, perhaps, the best in which to describe missionary work. We do not like to think that it is ever an "attack," much less "offensive." But the principle holds, and is one that the supporters of foreign missions should recognize and adopt. If Christianity is to win the world, we must set ourselves to do more than hold our ground. That is to say we must pay the cost and provide the forces to push on.

Together Until the Harvest

GOOD and ill are strangely mixed in this world. We cannot find one without the other. The friend of the good cannot wait for the evil to pass before he presses his work. He must overcome the evil with good. These thoughts are stirred

by two letters that have recently been received from Foochow. Here is a paragraph from one which shows the difficulty of the time:—

"With the world at war; with famines in North China and 2,000 of the refugees here in Foochow; with no rain here for seven months and every means that men can devise used to make the rain god open the gates of the sky; with Foochow full of so-called soldiers from the north; with 15,000 Canton soldiers on the border of the province and headed for Foochow, which is still loyal to Peking; and with other factors against us, Foochow College opened February 28, and now we are trying to turn away students."

The second letter expands the bright side of the picture:—

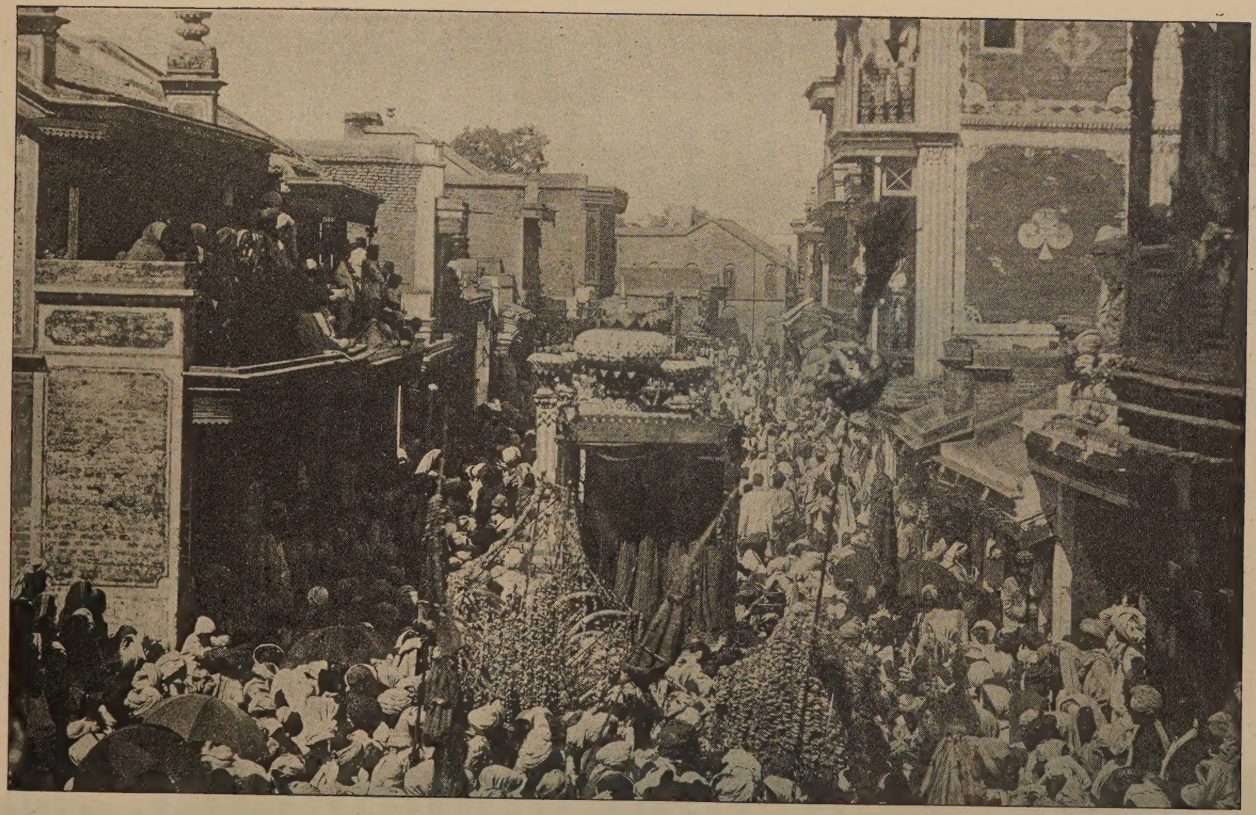
"I have never felt the quiver of new life just on the verge of great activity as I have during the past few months. This, too, in spite of very disturbed conditions throughout the country. All sorts of new companies are being formed to do different things. The effect of the new roads here, or of something, is taking root. There seems to be a real thirst for new things and new learning. Our schools are crowded, have been for years, but in some way more noticeably now. The wonderful development of the new Union College is having a great effect on our school (Foochow College). Its standing is now, of course, only that of a high school, and the Chinese feel that their boys should at least finish the high school. This makes our classes very large. One of our upper classes has over seventy; and while many boys in former years dropped out after the fourth year, for the past three years almost no boys have failed to return."

Church Union on the Mission Field

It is impressive to see how rapidly the union of churches is being forwarded in mission lands. In many cases, they seem to be setting the pace for our more sluggish movements toward union. A conference was held in April, at Nanking, China, between representatives of the Presbyterian bodies in China, who were then in session at Nanking, and of the churches connected with the London Missionary Society and the American Board. Two days were devoted to discussion; finally articles of agreement were adopted, providing for a Federal Union of the churches represented and of other like-minded churches that might desire to join. The object of the union was declared to be such comparison of views and adjustment of practices as should prepare the way for ultimate organic union. The furthering of the project was provided for by a committee of twelve, representing the several bodies. These articles were heartily and unanimously adopted, and the movement is regarded as well launched.

From India, too, the report reaches us, through the columns of the *Dnyanodaya*, that the General Assembly of the Presbyterian churches of that entire land in the last week of last year passed two significant resolutions. One advised the Synod of Bombay and the Central Provinces to coöperate with the American Board Marathi Mission in the matter of theological education, *i. e.*, in the Theological Seminary at Ahmednagar. The other resolution instructed the Presbyterian Committee on Union (1) to communicate with as many other churches as may be willing to consider the question of organic union, in view of the unusual opportunities in different parts of India for making this proposal; and (2) to approach the South India United Church as to the possibility of uniting with them to form a United Church for all India.

With such proposals being made by representative and conservative bodies in both China and India, it certainly seems as if the welding of many of the Christian forces on the mission field were coming apace. There are stubborn obstacles to be overcome in the case of some denominations, but it may well be that the older Christian lands will be hastened in this matter by the reaction of their foreign missionary enterprise.



STREET CROWDS AT A MOSLEM FESTIVAL

This special crowd were out celebrating the festival of Muharram — in memory of the sons of Mohammed. The picture gives a good idea of the field of labor before the social service volunteers, who attempt to control the crowds, to guard their health and their sanitary surroundings, and to instill into them ideas of health and cleanliness

A STREET IN MADURA CITY

A SOCIAL SERVICE EXHIBIT IN MADURA

By ALBERT J. SAUNDERS, M.A., F.R. ECON. SOC.
American College, Madura, South India

WE find the spirit of service everywhere in the world today, and it is one of the redeeming features of these awful war times. India, too, in the midst of many problems, both economic and political, but both parts of a growing and patriotic nationalism, is showing signs of a social awakening along the lines of public welfare.

We in Madura have recently had an experience of this spirit of social service. It is a tremendous factor making for democracy, for we had working side by side Brahmans and non-Brahmans, government officials, municipal councilors, vakils, merchants, educationalists, Young Men's Christian Association men, missionaries, men of different color, caste, creed, and social standing. All barriers were broken down in an effort to serve the community.

THE EXHIBIT'S ORGANIZATION

The largest public building in town —the new Victoria-Edward Hall— was secured for the exhibit, and to this place for a week thousands of Madura's people came day after day. The exhibit was conducted under the auspices of the Social Service League of the city. Coöperation was the watchword of the League members, and efficient organization was the means used.

Questions of finance and publicity were carefully considered. A budget of 500 rupees was drawn up, to be raised by public subscription. No charge whatever was made for admission, as the educational value of the undertaking was felt to be the first consideration. For advertising purposes, 300 large posters were placed throughout the city; then the schools and the press were used extensively to make the affair known and to create interest. A large number of leading citizens received special invitations for the opening ceremonies; and handbills for each of the days following were distributed at the hall and from house to house by volunteers of the Social Service League, who did splendid work both in the matter of publicity and in controlling the crowds.

HELPS TO HEALTH EMPHASIZED

A public welfare exhibition would be incomplete if the means of cultivating health and strength as the primary basis of all social welfare and efficiency were not especially emphasized. In a country where climate and environment predispose to weakness, and where people succumb so quickly to fevers and infectious diseases because of low standards of health, the need for a sound gospel of physical education through which vitality and power to resist disease may be increased is especially urgent. The large place given to problems of sanitation, health lectures, and practical demonstrations of physical activities in the Madura exhibition was, therefore, of tremendous value. Mr. E. E. Saunders, the Australian physical expert, threw his enthusiasm and ability into organizing health propaganda, training boys from the various high schools for demonstrations of games, and lecturing on the need for playgrounds, with most successful results. Large crowds, including many prominent Hindus, attended the demonstrations, and as a result the municipal authorities enthusiastically indorsed a model playground scheme for Madura.

SHARERS IN THE ENTERPRISE

It has already been said that the exhibition was held under the auspices of the Madura Social Service League, but that does not express the whole extent of the coöperation. The district magistrate and municipal chairman were active promoters. Then the Department of Public Works, which is engaged on a big scheme of deep drainage in the city, helped splendidly by means of an effective exhibit and demonstration of plans, apparatus, etc. Exhibits were also received from the Municipal Council, from the local health officer, from the colleges, from the local Agricultural and Industrial Association, from the Madura Economics Association, from the Madras Young Men's Christian Association Graduates' Association, from the Eye Infirmary and the Tubercular Institute in Madras, and from the Bombay Social

THE GUARDIANS OF THE GATE AT A HINDU TEMPLE NEAR MADURA

AMERICAN COLLEGE IN MADURA CITY

Service League. The real object of the exhibit was twofold. It aimed to be both educational and inspirational; to give information to public-spirited people, and to inspire others to become public-spirited. It was not intended to be a mere entertainment, although not a little effort was expended in making it interesting and attractive.

INSIDE THE HALL

The hall was divided into booths or stalls, in which were all manner of charts, diagrams, and drawings illustrating problems and remedies of city life. Some demonstrated problems common to cities all over the world, such as the fight against tuberculosis. Others illustrated problems common to India as a whole, such as better town and village planning, more widespread education, and the prevention of such epidemics as malaria, smallpox, cholera, and plague. Again, some exhibits showed methods rather than problems; such were the stalls demonstrating the work of the Madura Drainage Division, and the exhibits illustrating coöperative credit societies and the work carried on by the Bombay and the Madura Social Service League. Visitors were invited to ask questions, and especially to consider what helpful and practical methods might be used for meeting the needs of Madura today and in the future.

The sessions were divided into three parts: without, in the playground, games and physical education were demonstrated; within the hall were tours of the booths and explanations of the exhibits; and a public lecture was given each evening. The different schools and various town activities were assigned definite days and times for visiting the exhibition; at such times, parties were taken through by persons able to explain the exhibits, which, of course, added to the interest and educational value of the tour. Each lecture was on some special topic, bearing on Economics, Education, or Physical Welfare. "How Madura Is Fed" and "Mass Education" were

arranged for by the Economic Association and the Teachers' Association. The importance of physical welfare was emphasized in three lectures: "Supervised City Playground," "Preventable Diseases," and "Physical Education." In addition to these, two afternoon lectures, at which women were especially welcome, were delivered in the vernacular on the "Training of Children" and "Care of Our Infants." These were attended by as many as 600 women.

DEFINITE RESULTS

Results are, of course, difficult to indicate. The exhibit was primarily given for educational and inspirational purposes. It showed unmistakably that coöperation on the part of all classes of the community for social and public good is possible. Social service is a reality today, and organization makes for success and efficiency. Physical education was demonstrated as the true basis from which to seek the city's best social and economic good. Night schools have been started. Volunteers, under the direction of the Social Service League, do an excellent work in guarding the health of people at the time of the great Chitri Festival. The municipality has indorsed a model playground scheme for Madura. These are some of the results which have been initiated or which were encouraged by the exhibit.

I was greatly interested in the economics of the exhibition. That which aids the health and efficiency of a community increases its productive power; and that is bound to better economic conditions and result in greater prosperity. I would like to see these demonstrations greatly enlarged and extended. The average Indian is not averse to new methods if they can be proved to bring increased returns. He wants to be sure first of the returns before he makes a change. He has so little generally to experiment with that he cannot afford to take any risks, for he thinks that a certain little is better than an uncertain larger gain.

POSSIBLE FUTURE DEMONSTRATIONS

Agricultural coöperative societies should take up this way of showing the advantage of better seed and better utensils; of manuring and cultivation; of model farms and the advantage of coöperative credit. A progressive municipality should use demonstration to convince people of better habits and customs. Why not set aside one ward, and make that a model of city planning, sanitation, fresh air, and good water, and use that as an educative force and starting point from which to reach out and remodel the whole town? There is also a splendid opportunity for some large town to develop a model playground, which would not only benefit its own youth, but which could be an example to all other towns. The government in each district might take up the problem of village planning, and have two or three model villages, situated in different parts of the district, demonstrating the advantages of sanitation, of wider streets, of the removal of cattle, of pure water supply, and of something approaching beauty and ornamentation for an Indian village. These model wards, playgrounds, farms, and villages should then be used as educative influences to bring the reforms to farming districts, to villages, and to the city in general.

I may quote, in conclusion, the impressions which one visitor to the Madura exhibit expressed. He said: "First, it was a distinct revelation of the way in which men of all religions or creeds are willing to unite their efforts in behalf of the common public good. Second, it revealed the fact that the masses are ready and anxious to receive instruction and help in problems concerning individual and community hygiene and sanitation. Third, it showed that the men, as well as the thousands of Madura's boys, and doubtless the girls also, are anxious to see playgrounds and play centers established. To me this was perhaps the thing of greatest significance, and very clearly indicated an opportunity which may be followed up."

AT ARIMA

By Rev. C. BURNELL OLDS, Niigata, Japan

The Arima hot springs are situated in a valley north of the Rokko Mountain, about fourteen miles from Kobe and 1,400 feet above sea level. The chief spring has been known from time immemorial; and though the flow was once or twice shut off by the convulsions of nature, it was soon restored through the Buddhist priests, Gyoki and Ninsei. More than twelve centuries ago the place was visited by the Emperor Kotoku. — The Editor.

ARIMA in the month of May! Who that has seen it then but has a memory picture that is a perennial joy! If he saw it in the old days, he remembers the two hours' railroad ride from Kobe, and then the charming

IN CHERRY BLOSSOM TIME

ascent, half walking, half riding (by jinrikisha), along the winding river that gurgled up to him from below, past the long slopes aglow with Azalea or Weigela or Deutzia, and always with a changing panorama of mountain views before him and behind him as he toiled up the steep slopes of Rokkozan, on the other side of which lay Kobe. At last, right before him, was the quiet little village of Arima, nestling among the hills and strung along the fascinating little mountain torrent that cuts its way down between the precipitous mountain walls, clad with almost perennial verdure of oak and maple and pine.

From the earliest days, our missionaries found Arima a haven of rest. Dr. Davis was one of the first to discover its charms, and pitched his summer tent there, even back in the 70's, Dr. Gordon, Dr. Berry, Dr. Learned, and others sharing its delights. So attractive a spot was it, indeed, that foreigners of all descriptions, business men as well as missionaries, began to make it their summering place. Large hotels were built, and wealthy Japanese, too, attracted by the famous hot springs (now labeled radium), began to crowd in and put up their pretty villas; and by so doing effectually nullified Arima's character of restfulness and seclusion, which are a missionary's first desideratum when he is on his summer vacation. Hence in these later years it has never been popular as a summer resort for our missionaries.

However, it is historic ground so far as the mission is concerned, some memorable mission meetings having been held there in the early years. Then, for a period of twenty-five years, Kobe College was the annual meeting place, until some twelve or thirteen years ago we moved back again to Arima, and since then never a May has passed that has not seen the American Board mission in possession of the cool, airy, and primitive Sugimoto Hotel, and spilling out into a number of cottages up or down the noisy stream.

The meetings are held in the chapel, a hundred rods up the stream, in the forest.

This year, too, we can think of our Deputation gathering in the month of May with the mission in this enchanted spot, for a meeting that promises to be memorable.

They will have enjoyed the delicious mountain air, the freshness and beauty of the place, the sparkling *tansan* (Japanese Apollinaris water) and baths, and the feast of reason and the flow of soul. Then they will have gone home, to remember the mission at its best, consulting together as one big family for the interests of the Kingdom in Japan.

SPIRITUAL FLOODS AT PAOTINGFU

By Rev. FRANCIS M. PRICE

I HAVE just completed a tour into our large Paotingfu field. I spent thirteen days, traveling nearly all the time in a cart, and visited thirty different places, twenty-five of which were flood relief refuges. I attended the dedication of a large chapel in Li Hsien city, and held meetings in various places throughout the field.

It was one of the most inspiring visits I have ever made to the country field. In the first place, the Paotingfu station has in charge twenty-five refuges, in which are 1,127 poor people. These people are there, let it be said, not because they are idle and shiftless, but because of conditions which were entirely beyond their control. They come from hard-working families, where both men and women use all the strength they have in order to provide for their families; and the

coming of this relentless flood of water swept away their homes, their crops, and every means they had of subsistence. The establishing of these refuges has made a profound impression, not only upon the poor themselves, but upon the officials of these centers and upon the country people. Again and again they have said, "We did not know that Christianity was the religion that it is."

THE YOUNG DOCTOR'S CONVERTS

Some five years ago, I made a long trip into the southern and southeastern parts of the field. On this trip I discovered a young doctor, Dr. Hsiao, who was very enthusiastic and earnest in preaching the religion of Christ, of which he knew very little. On going to his home this spring, I found him absent, but he had given instruction that I be taken to a large number of places where he had friends who had promised to become Christians. During these five years he has been an earnest, enthusiastic lay preacher. I found in this district more than one thousand people who were thoroughly in earnest about the religion of Jesus.

THE OLD DOCTOR'S WORK

At one place I visited an old man, who is himself a doctor, has charge of the refuge in his own village, and bears all the expenses of the care of it—light, fuel, and bedding, and things of that kind—the society only furnishing money for the food. The day before I visited him, he came to see me in the place where I stopped the night before, and on my arrival he had spread a feast for me and invited a number of men from the surrounding villages. When I came in, he introduced them to me, saying, "These are your Christians." I had never seen them before, but these twenty-five or thirty men were certainly a fine group of Chinese. I found it easy to speak to such earnest listeners. This was repeated in other places. Fine groups of men gathered, men who were thoroughly in earnest and who have really got a vision of the meaning of Christianity.

THE RESULT OF PRAYER

One village that I visited was Liu Chia Tso. On my former trip I went to this village, where there was an old Christian gentleman who desired to make a present of his property to the church. He was so interested in his village, for which he had been praying for years, that he wanted to make sure that there should be a church there in the future, and that his prayers might be answered in the salvation of his fellow-villagers. Just before starting on this trip, Miss Chapin received a letter from a woman there requesting me to visit them, saying that a number of people wanted to become Christians. We arrived at about seven o'clock in the evening, and found a fine group of men gathered. They remained until half-past twelve o'clock, listening to the Word. Next morning, before we had had our breakfast, they were gathered in large numbers, and again I spoke to them for a long time. Twenty-four of these men put down their names as inquirers. I said to them: "Why is it that previously, when the evangelists and the pastor visited you, you did not listen to what they said? Why is it that you did not then believe?"

They said: "We did not know that the religion of Jesus was true. Now we know it is true." I think I have never seen a happier group of Chinese men than this group of twenty-four in Liu Chia Tso, the result of years of prayer by this old Christian man, who is now on his deathbed. The great question is how to conserve the results of this religious movement. Short of funds and therefore short of workers, we find it a very pressing problem.

In one place, some men of means contributed money and built themselves a church. I visited this place. The building is altogether worthy of the esteem in which they hold the Christian faith, a hall that would seat 150 people—and this in a small village. I

cannot convey to you the feeling of gratitude and of praise in my heart as I went about through this district, visiting these various villages and observing the results of this revival.

HUNDREDS OF VILLAGES AFFECTED

The last place I visited was Ting Chou, a city fifty miles southwest of us. Here a very remarkable work is going on. Five years ago, when I was out touring, there was no money to open any school in this city, and I went to the place myself in order that we might begin a work there. Afterwards the station took it up and relieved me of the responsibility, but Mrs. Price and I spent about four weeks there altogether, at two different times, and she also went once with Miss Chapin. The results were not immediate, but during this past year two men have been kept busy in that place, and now there are so many seeking instruction that they are utterly unable to meet the demands. They say that so many desire to enter the church that they haven't time to take down the names. Literally, hundreds of villages there have been affected. The men showed me the map of the district, with the various villages where there are Christians marked with a red circle, and it seemed as if almost every village in the *hsien* had some inquirers. Not only so, but in the city of Ting Chou itself, as a result of this religious movement, the gentry have built a large, commodious building, which they dedicated to reform and moral instruction. Another building is an educational bureau center. Both these places are the outgrowth of the religious movement there during the past year. The gentry and the students of the schools are regular attendants at the services.

NEVER ANYTHING LIKE THIS IN NORTH CHINA

I must not weary you with many, many details, and yet I desire so to present it that you pray very earnestly for Paotingfu field. I have never seen anything like it in China. Pastor Li, of Peking, and three other men, one from Tientsin, one from Tunghsien, and one from our own Paotingfu, have been making an evangelistic tour of this field. They say they never have seen anything like it, that there is nothing like it in North China, and they favor calling men from other fields and putting them into this field, in order to conserve results. Pastor Li estimated that there are 1,500 people who are really in earnest, and who are ready to receive instruction which will lead them to enter the church.

IN PAOTINGFU CITY ITSELF

The last few weeks in the East Street Chapel have been unusual in many respects. In the first place, the students have become more harmonious among themselves. There has been a melting down of people's hearts, so that the sectional bitterness that existed is passing away. The religious interest is far beyond anything we have had. Some have come of themselves and asked about the Christian religion. They want to talk about it, not to listen to sermons. Last Sunday, four fine-looking young men, strong and earnest, gave me their names for baptism. Next Sunday and the Sundays following, I shall have a class to prepare men for entering the church. This is the first one of the kind I have had in the East Street Chapel.

Last night, Pastor Li spoke to an unusual audience of Chinese on China's need of religion and religious character. He showed very eloquently that China's great lack had been a real religion. They had had teaching, but not true religion; and he presented to them the religion of Jesus Christ as the hope of China, as the hope of their social, family, and individual life. His sermon made a profound impression.

HOPE FOR THE BOYS

The young man whom we have just called to help for a few months in the East Street work, Mr. Liu Kuo Chu, is making a great success of work among the boys.

THE BURNING BUSH

By ELIZABETH HUDSON HOLWAY*

A THOUSAND bushes strewed the Sinaian plain,
Where Moses humbly led his peaceful flocks
In cloudless Syrian noons, midst scattered rocks
Of craggy, wind-swept wilderness, to gain
Their daily frugal fare of grass or grain;
But only one amazing paradox
Of flaming bush, unburned his senses mocks,
Inspiring awe within his master brain.
Transfixed on that dread spot the shepherd died,
And in his stead went forth a prince of men,
Designed to beard the Pharaoh in his pride,
A deathless nation form from slaves, and then,
The world's acclaim, unsought, undying, find
By giving Wisdom's law to all mankind.

'Tis not alone in ages long since past,
Nor but to Oriental hearts, aglow
With simple, mystic faith, 'tis given to know
The Primal Source of powers so high and vast
They sweep the universe, and round it cast
Flood tides of love that to all men outflow;
To us the circling sun, the arched rainbow!
And here and now, when we are most harassed,
A thousand burning bushes unconsumed,
Would we but stay to see! We are self-doomed
To grope and plod. Blest visions we may gain
In furrowed field, or mart, or bed of pain,
Or such rude solitudes as Moses trod,
With naked, reverent feet, alone with God.

*MRS. THEODORE T. HOLWAY, who died in Bradentown, Fla., May 28, was born of Scotch-Irish parents in Cork, Ireland, one of her father's early pastorates. He had left a promising mercantile business in order to preach the gospel, and secured his education in Trinity College, Dublin, and in Glasgow University. Coming to America in Elizabeth's infancy, the family spent ten years in St. Louis, where the mother died and the four remaining girls were adopted by a doctor and his wife, the latter a principal of a St. Louis school. The next ten years were spent on Sarasota Bay, Fla. On her return to St. Louis, Elizabeth became a successful teacher in one of the large city business colleges. Always she coveted earnestly the best gifts, exerting a strong, positive influence in Compton Hill Congregational Church and later in the suburban Sunday school of Maplewood, until it became the Maplewood Congregational Church. It was here that Theodore T. Holway, its first pastor, won and married her on May 29, 1900, exactly eighteen years to a day before her funeral.

A year after their marriage she and her husband were appointed to the European Turkey Mission of the A. B. C. F. M., being stationed from 1901-04 in Salonica. She made excellent progress there until her partial nervous breakdown as the result of the Macedonian Revolution of 1903 (which was said to have been in part financed by the ransom money for Miss Ellen M. Stone). In 1904, her poor health continuing, Mr. and Mrs. Holway were transferred to the mission schools in Samokov, Bulgaria, living there until March of 1913. Many a Bulgarian woman today, in the United States as well as in Bulgaria and in Macedonia, will never forget her rare tact as a teacher and friend. Many of the boys, also, and the evangelical families of Samokov, as likewise of Sofia, the Bulgarian capital, whither the Holways were transferred in 1913—they, too, will never fail to call her blessed.

While suffering severely in Switzerland in 1903-04, where she was compelled to seek health, she was wonderfully used of God in bringing about the conversion of a talented French woman, for years before that an infidel; also in starting a temporary Christian Endeavor Society, which led later, we have understood, to the organization of some eighteen pioneer Christian Endeavor Societies in Riga, Russia, Fribourg, Germany, and possibly, too, in Warsaw, Poland.

Mrs. Holway had real poetic insight and a facile and happy expression, as the posthumous poem herewith well indicates. Best of all, she was a woman of the very finest Christian character, of earnest prayer, strong and intelligent faith, rare unselfishness — one who really lived the victorious life. Her courage and patience in her last illness impressed many. With a host of precious memories, her husband and friends now have a still more precious anticipation of meeting her again where partings shall be no more.

A GLIMPSE OF "DEVIL DRIVING" IN CHINA

By Miss ALICE M. HUGGINS, of Peking

THE Language School students heard recently that the annual driving out of devils would take place at the Lama Temple, in the north part of the city [Peking], and we went to see the place and the event being acted out. I am sending some pictures to help give an idea of the occurrence. We left school at twelve, and returned about three. As we approached, the street became more and more festive with small merchants and their wares, and the people who, dressed in their holiday attire, were buying them. The street was crowded, but not so much so as the temple courts, which are quite large inclosures. The wide roadway which runs through had been roped off for the free exit of the devils, who travel only in straight lines. The ever-present policeman was on duty, keeping the path clear.

IN THE COURTS OF THE LAMA TEMPLE, PEKING

Priests lounging about dressed in bright colors—greens, dull blues, rosy reds, and golden yellows

We went on into the next court by a side entrance, where the crowd was not so great. We found upon inquiry that it would be some time before the affair would happen, so a number of us took the opportunity of seeing the temple, which is an interesting place. We paid our fifty cents and went in out of the crowd. In one of the first courts were priests, lounging about in the sun. They were dressed in the brightest of colors—all the greens, dull blues, and rosy reds and golden yellows are a delight. On one side of this same little court I saw what I have often wanted to see, a prayer wheel. It didn't look as I had always imagined, but had handles at the bottom of it, by which it was rather easily turned.

There are numerous temple buildings, with more numerous priests, who would have been glad to sell us some incense to burn. The buildings are,

PREPARING TO DRIVE DEVILS

A priest in the Lama Temple, wearing his ceremonial robes and carrying mask he assumes during the "devil driving"

for the most part, in good repair, and were decorated with especially fine embroideries for this special occasion. We observed the worship of the Lamas, which I had had described to me, and it was quite as impressive as the descriptions. There was a "living Buddha" there, dressed in most beautiful cloth of gold. The little novices interested me; one in particular, who stared at us while he used his lungs to their utmost capacity on the chant.

ROADWAY IN FRONT OF LAMA TEMPLE, PEKING
At time of "devil driving." Man in foreground is a police official

The picture herewith of a priest could have been duplicated many times. All were dressed in these wonderfully embroidered garments—that is, all who were outside waiting. Those inside, engaged in their service, were dressed in their ordinary costumes. These carried their masks until time to put them on. When the performance actually began, there was such a crowd in front of us that we couldn't see very much. The police and some of the priests had attempted to keep back the crowd, but it couldn't be done. It made us shudder to see the rough way in which the front rows were driven back with whips cracked over their feet, or by being threatened with blows by the soldiers, but I think nobody was hurt. In the middle of the crowd was a small open space, where the ceremony went on. There was some dancing about and other activities which we couldn't see; and then the priests moved slowly toward the gate, with the crowd closing in behind and following them out of the court. When I had heard that the devils were to be driven out, I had supposed there would be some very lively work, but it would have been a very meek devil which left as a result of that performance.

A SHREWD LESSON IN MODERN BUSINESS

We take pleasure in reproducing here a portion of an editorial from *The Commercial and Financial Chronicle*, of New York, dated April 20, 1918. Readers of the *Missionary Herald* will realize that they are already familiar with the facts referred to, embodying as they do the story of the reëstablishing of the Fenchow station in Shansi. But we are sure they will be interested to learn how these facts impressed an up-to-date business authority. — THE EDITOR.

AN old American house, which found its business in China heavily disrupted and many of its local representatives killed in the Boxer outbreak, recognizing that a new state of things had arisen and that China would be compelled to enter as never before the markets of the world, determined to push its business by meeting as far as possible the new conditions.

One of the moves was to send into a large province in central China, in which its loss had been most complete, a very small, carefully selected force. They found in the central city only something over a dozen people surviving who had had any connection with their work. The territory they wished to work measured 40,000 square miles, more than three times the size of Belgium, and contained a population of

three and a half millions. They devoted themselves first to making a careful survey of the whole territory, to determine the resources of the country, the lines of intercommunication, the course of the rivers, the location of the towns and villages, the various occupations of the people, and, as far as possible, their customs and habits. The only maps they could obtain at the outset noted twenty-eight towns; they were able to locate 8,000. Having completed the physical survey, they selected several growing cities as the most important centers of population and influence in which to begin work, which thus far they had kept well out of sight.

The next step was to select and train two trustworthy and competent natives as their representatives. These they sent to a selected center, with strict orders to settle there quietly, and simply say to all inquirers that they were there "on business," an answer which in China is always sufficient. These men were to make friends as opportunity offered, and learn who were the two or three men of the city most highly respected for their character and position. They were to get introduction to these gentlemen and take all the time necessary to win their friendship. Only after this was done were they to tell them fully and frankly what was their business. Gradually they were to proceed to explain to them its advantages and secure their approval and possible interest in it. This done, and not before, they hired a place of business, fitted it up handsomely, prepared an attractive sign, and announced that they would have an opening day.

When the day came and the curious crowd looked in, it was surprised to see several of the best men of the town at the front, and to hear them speak favorably of the enterprise. Immediately men were put in training to go to adjoining towns and repeat the process, and each new position so occupied was charged with the duty of similarly multiplying itself. Meanwhile, the central station was rapidly enlarged, with especial reference to training the needed native staff and spreading knowledge of the business as widely as possible.

Ten years have passed. At the outset, as far as is known, outside the city of their destroyed original plant, not a person in the province had heard of the concern or knew anything of its business. Today it is well established in seventy-seven important centers, with some 4,000 natives engaged in its service. It distributes annually throughout the province some 70,000 copies of its special documents. In its central station it has a compound of over twenty acres in extent, inclosing a number of important productive establishments, with 200 native employees and a special training class of 350 men, many of them among the most influential in the city. It has won the confidence of the business world, so that it now fears no competition and can command considerable local capital as its needs may require. Some of its best local plants have been erected entirely by native funds. Though China is still in the throes of a great political upheaval, and no man can foretell what is to be China's fate in the recasting of the map of the world which is to follow the war, no foreign enterprise in China, commercial or otherwise, has a more solid foundation or gives promise of larger returns than this.

That this is the account of a religious and educational mission opened by the American Board of Commissioners for Foreign Missions in the heart of a nation having 400,000,000 of population, after a great and destructive revolution, and carried to its present successful condition by several young American missionaries, ought not to make it less worthy of admiration, or less valuable as an example of hard-headed business intelligence.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MAY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$12,924.13	$2,833.92	$430.53	$1,785.46	$10,000.00	$1,895.50	$29,869.54
1918	14,335.48	8,169.25	848.42	2,355.25	1,565.00	1,663.50	28,936.90
Gain	$1,411.35	$5,335.33	$417.89	$569.79			
Loss					$8,435.00	$232.00	$932.64

FOR NINE MONTHS TO MAY 31

1917	$218,806.57	$31,834.26	$11,124.65	$160,388.10	$36,675.00	$18,291.10	$477,119.68
1918	225,739.53	38,026.47	11,821.02	153,419.69	28,318.36	18,789.02	476,114.09
Gain	$6,932.96	$6,192.21	$696.37			$497.92	
Loss				$6,968.41	$8,356.64		$1,005.59

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS
FOR NINE MONTHS TO MAY 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1917	$186,389.48	$152,946.22	$12,085.32	$351,421.02
1918	267,736.62	97,347.00	9,431.66	374,515.28
Gain	$81,347.14			$23,094.26
Loss		$55,599.22	$2,653.66	

MORE GOOD CHEER

LET everybody take courage. The month of May was a good one, nearly as good as April. The churches shot ahead $1,411.35, individuals rolled up a $5,335.33 increase, the young folks did themselves proud by adding $417.89 to the record of the same month of the year before, and even Legacies crept up $569.79. Four columns of gains! Unfortunately the other items are on the other side of the account, and we register a total loss for the month of $932.64. The good cheer consists in the fact that the living are very much alive, and do not mean to let the old Board suffer because of war appeals.

Thus we approach the closing period of our year with considerable encouragement. But remember our objective —an increase of not less than $50,000. Can we secure that amount in three months? We certainly can if every one who reads these words does his part and stirs up his friends. Three

more months and then closes the record for our fourth year of war. The fact that the other war years have been closed without debt has been heralded far and wide as a remarkable achievement. We must not let the present year spoil the record.

AN ADVERTISING CAMPAIGN

Friends of the Board have urged the Prudential Committee and the officers to make known its needs in a more public way. For two months past a series of advertisements has been run in *The Congregationalist*. This will be continued from time to time if the returns justify the outlay, and it is undertaken in the belief that our greatest source of increased gifts for this year must come from *individuals*. Both now and for the duration of the war, the Board must count upon the rising tide of devotion on the part of earnest friends to meet the increased costs of the work. Just to set a high mark to shoot at, it may be stated that the Presbyterian Board, in its recent report, shows a gain of 84 per cent in total gifts from individuals for the year. What a remarkable figure! An 84 per cent gain in the total of gifts received from individuals by the American Board last year would mean the tidy sum of $66,800. At least let us strive in that direction.

A HALF MILLION STROKES

A check came in the other day as a gift from a young working girl in one of our churches. It stirred the hearts of the officers of the Board as the Treasurer told the story. This girl wanted to earn some money for missions. In the mechanical process of putting spring clothespins together, she earned at piece wage two cents a gross. At that small price she has remitted sixty-three dollars to the American Board and other Congregational benevolences. Reckon it up. That makes 453,600 acts that went into the total of her loving contribution. That is more than most of us can boast. That young woman loves missions, and we all thank her for her gift of sacrifice and devotion.

FIGURING UP OUR ACCOUNTS

On August 1 we expect to present to the churches, and to the constituents of the Board generally, the most detailed and accurate statement of our financial situation which has ever been issued. Our Treasury Department has been instituting certain changes in its methods of bookkeeping and in its dealings with the mission treasurers, looking to such a statement, towards the close of the fiscal year, as will enable us to forecast the outcome with a fair degree of certainty. War conditions have added greatly to the complexity of this problem, but these will be overcome by painstaking efforts. We realize that our constituents desire the most definite possible statements when we make our final appeals.

In round numbers, it looks now as if we would need an additional $50,000; but by August 1st we hope to state the situation, not in round numbers, but in detail. If it proves to be less than $50,000 that we need, we shall give our constituents the benefit of that information. We believe the friends of the Board want to see us through without debt, and that along about the 1st of August they will welcome an accurate statement of the situation.

THE DECEMBER DRIVE

The December drive looks like a winner. From every section of the country we are receiving reports of the enthusiastic and thorough way in which the state organizations are taking hold of this project. Practically every state is now organized to make possible, on a Sunday afternoon in December, the greatest ingathering of money which our denomination has ever seen. For those who do not understand just what is involved, we will say that this is a concerted effort on the

part of all our Congregational organizations—national, state, district, missionary, and ecclesiastical—to finance our missionary and local needs by a simultaneous canvass of our membership between the hours of two and five on December 8.

If all the churches should enter into the arrangement, this would involve the gathering of $12,000,000 for local church expense, $2,000,000 for missions, $1,000,000 for special gifts for Congregational uses, and $1,000,000 for undenominational charities—a total of $16,000,000.

Of course, a good many of the older churches, especially in the East, hold to the pew rental system, so will not care to finance their entire local budget on the day suggested; but in so far as they depend upon supplementary subscriptions, this denominational movement will bring to them a superb opportunity.

Churches which have held off from the Every-Member Canvass, through inertia or disbelief in the practicability of the method, must have been converted long before this, in view of the extensive adoption of this plan (which originated with the mission boards) by the Red Cross, the Young Men's Christian Association, and the other patriotic funds. A personal canvass, thoroughly organized, is now the accepted method for raising large, general funds. The little remaining opposition to the method has pretty much disappeared. People now expect benevolent causes to be financed in this way; they have come to realize that these important interests should not be forced to depend upon the haphazard giving incident to the plan of church collections, which has prevailed in the past.

Every consideration would seem to urge the Congregational churches to go into this movement unanimously and strongly. Certainly if we are not able by this method, which has been so carefully elaborated from the time it was proposed last January, to secure the full $2,000,000 for our mission boards, we are not likely to succeed in any other way for a long time to come. One of the splendid features of the plan is the educational program leading up to the canvass, especially the setting apart of four Sundays for the consideration of our denominational situation and needs. We may have more to say, in a later number, as to the best way for utilizing these Sundays. But we want to make clear, right now, that the American Board, so far as represented by its administration, is thoroughly committed to this concerted movement. It will mean great things for the Board if it can be carried through to success, since it will place in our treasury during 1918 an additional sum approximating $200,000. Proportionately, all our missionary causes would profit by the same success. We therefore urge all our pastors, trustees, standing committees, and church officers generally, to acquaint themselves with the plan, and to swing their churches into line for its consummation. Address the office of the National Council, 14 Beacon Street, Boston, for literature on the subject.

SWELLING THE ANGOLA FUND

Fisk University reports a strong mission study class among the students. Dr. Patton's "The Lure of Africa" was the text-book used, and the leader reports that it proved very stimulating. The leader writes, "Perhaps new missionaries may come some time from the class; at least, there will be some to spread intelligent interest in Africa in their communities." In addition to the study class sessions, the group presented the Africa play, "Kanjundu," three times, once in the Tennessee Association of Congregational churches. Through their individual pledges and offerings received when the play was given, the group was able to send eighteen dollars to the American Board for the Angola Fund.

FOREIGN DEPARTMENT

A TURKEY BULLETIN

A Summary of News up to June

As Turkey and the Balkans are allies of an enemy of the United States, permission to correspond with any one in either of those countries must be first obtained from the War Trade Board in Washington. Permission is difficult to secure. The American Board has the right to send one letter a month to Mr. Fowle, located at Constantinople. This letter must pass through the hands of the War Trade Board, the Censor, and the State Department.

Dr. William N. Chambers, whose address is Hotel des Familles, Geneva, Switzerland, receives frequently brief notes from the missionaries in Turkey, and he communicates the news to the American Board. Dr. Chambers wrote under date of May 13 that Miss Vaughan, of Hadjin, was well and busy with her school work on April 2. She was planning the closing exercises. The local officials were treating her very kindly.

Ernest Riggs wrote late in February from Beirut reporting Mrs. Trowbridge and all the circle as well. The second half of the college year was about to begin, with full attendance. Dr. Adams, of Beirut, writes of a birthday party, with presents of war cakes, oranges, prunes, tomatoes, eggs, and an extensive menu suggestive of an abundance in the line of food.

On March 8, Mr. Fowle asked for increased appropriations for relief funds for Aintab and other places. Dr. Merrill wrote in March that they were all well. News recently received by Mrs. Merrill regarding Dr. Merrill indicates that the college buildings have been returned to the control of the mission. Mr. Fowle reported good news from Aintab, and from Mr. Bliss and Mrs. Trowbridge, of Beirut. Mr. Dana, who had been sent from Beirut, is now treasurer of the girls' college at Constantinople.

Mrs. McFarland, of the Presbyterian Mission at Mersine, who is in Switzerland, received a card from her husband dated March 25, reporting the friends in Tarsus and Adana as well. A little later Dr. McFarland urged that Mrs. McFarland plan to come back to Mersine this summer. He thought the way would open, and that the condition of the country would justify her return.

The news from Adana is reassuring. A card from Miss Towner, dated the latter part of January, gave the impression that the girls' seminary buildings had been taken over for hospital work, and the old hospital building assigned to the girls' school. On April 1 she writes that they are having most delightful spring weather in Adana. They were expecting to close school at the usual time, at the end of May. Miss Davies had been assisting in the hospital and had gone to be with Mrs. Christie in Tarsus, presumably for a period of rest. Later reports from Dr. McFarland indicate that Mrs. Christie has been able to open the school in the college buildings, which were formerly occupied by the authorities.

Little news has come through from Marash, but the missionaries are known to be well, and busy with school and relief work.

Various postal cards have been received in Switzerland from Miss Zbinden, of Marsovan, giving many small items about the situation there. On January 31 she reported a large

primary school in session. Examinations were being held. Considerable mail was coming in from the outside. The Young Women's Christian Association was successfully continued. On February 26 the workers were rather tired and hoping for immediate relief. The band played "Anatolia Forever" on the compound. It was reported that Samsoun was open and that the exiles, probably the Turks, were returning to their homes farther east. The hospital had been changed into a large orphanage. They were doing organized industrial relief, reaching out in the neighboring villages, feeding nearly four hundred families.

A young Armenian woman in Adabazar, writing the 11th of March to Miss Kinney, indicated that the writer was under no restrictions, and was giving music lessons to some Turkish girls. She was evidently a former teacher in the Adabazar school. On March 30, Miss Cushman reported from Konia that she was well and very busy. There was a large number of Armenians in and around the city. Miss Graffam, on March 4, wrote from Sivas that the relief work was easier than in the fall. She speaks of the orphans as well. She was hoping that some one might join her in the work.

From Smyrna there comes the report that the circle are all well and in normal condition; that Miss Pohl, Miss Macallum, and Miss Mills were busy with the girls' school, which was full of students; while the college at Paradise was running, with about one hundred boys and no boarders.

Miss Jacobsen wrote in the spring from Mezereh that she was visiting Harpoot daily, where she had 500 orphans. She speaks urgently of the need of more relief funds. There were 200 children in the school in Mezereh. The last letter from her reports 200 adult persons receiving bread. It appears that because of the situation farther east the Armenians in the district south of Harpoot have been subjected to increased suffering. A large number of Armenians in other places have been forced to exist on grass.

In general, the situation in Turkey is easier than it was a year ago. The Turkish officials are for the most part friendly, and are coöperating with the missionaries in relief work. Mr. Heck, formerly of the American Embassy in Constantinople, received communications late in March giving him the impression that the general attitude of the Turkish officials was not hostile. At least twenty centers are being reached by relief funds, and an untold amount of good is being done, although hundreds are not reached. The increase in the price of commodities and the depreciation of local money has added many difficulties to the distribution of relief.

Communications have just been received from the Crawfords, dated as late as February 14. At that time the Russians, Armenians, and Greeks were evacuating the city, and the Turks were approaching. The Crawfords' letters were brought out by the vice-consul and mailed at Batoum. They had decided to remain in Trebizond, although the consul had urged that they go with him to Tiflis. They spoke of the refugees living in conditions of great distress in mid-winter. The papers have reported the recapture of the city by the Turks, so that Trebizond is once more a city of the Turkish Empire.

On the 27th of May, a cable was received from the American consul at Vladivostok, announcing that the party of missionaries who had been distributing relief in Erivan and other centers in the Transcaucasus had been sent out by the United States consul. This dispatch showed that Mr. and Mrs. Compton had remained at Samara, on the Siberian Railway, for Young Men's Christian Association work; that the Maynards and Mr. James were remaining for the same work at Vladivostok. Mr. Elmer asked permission to join the relief expedition which the American Committee for Armenian and Syrian Relief was send-

ing into Persia, the first contingent of which had just reached Japan. Mr. Stapleton, from whom no word had been received for months, was in Japan, leaving Erzroom again without a missionary. Dr. Raynolds, Mr. and Mrs. White, Miss Orvis, Mr. Partridge, and Mr. and Mrs. Yarrow were either there or about starting for Peking, China. The American Board has authorized the missionaries to enter the Young Men's Christian Association work, Mr. Elmer to join the relief expedition to Persia, and has cabled to the remaining contingent in Peking to await developments. It is the hope that conditions may so change that some of them may resume the relief work in the Caucasus or be able to take up other work in Turkey. In the meantime they will all find opportunity to lend a hand in helping out missionary work in China and Japan, if they should have to delay for any length of time. All who wish to come home are free to do so.

The reports from Salonica show that the work is going on there without any particular hindrance; in fact, it is rapidly developing. There is a great call for new school buildings for the rapidly increasing number of boys and girls clamoring for admission. Mr. and Mrs. Kennedy are meeting with a good reception in Kortcha, where they have been for some months. They have opened a day school and find many opportunities for affording help.

The news from Bulgaria is meager in the extreme, but it is satisfactory. The schools in Samokov have continued their work throughout the year, with a fairly good attendance. The missionaries have met with general appreciation of their work, and have had cordial relations with the officials. The main problem has been to finance the work, in view of the rapid rise in prices.

The Palestine Relief Expedition, sent out by the American Red Cross under the leadership of Dr. E. St. John Ward, has sent cables from Cape Town, Durban, and the latest from Colombo, Ceylon, announcing the arrival of the party there. Probably they have reached Port Said by this time. Our missionaries in the party are Dr. and Mrs. Jesse K. Marden, Dr. Charles E. Clark, Miss Bertha Morley, Miss Jeannie L. Jillson, Miss Isabelle Blake. They will enter Palestine as soon as the military authorities permit.

*

TURKEY

The Story of Trebizond

On June 4, after devious wanderings, a letter dated in Trebizond on February 14 reached the office of the Woman's Board. We are grateful for the privilege of sharing a part of it with our readers. Mrs. Lyndon S. Crawford writes:—

"This letter I plan to send to Batoum to be mailed, as our city no longer has postal facilities. It is a confused place, with the Russians withdrawing and the former ruling power at the door. The Christian population is leaving as fast as possible, facing the greatest discomforts and inconveniences, and undergoing fearful exposure to the weather, going in open boats, crowded and dangerous. I cannot describe the general unrest. The latest official word is that soon—supposedly within two or three days—a number of steamers will come to take away the comparatively few remaining Russian soldiers, when the city will be left to its former governing power. We had hoped this might not be, but, humanly speaking, there is no other prospect.

"Our consul, to our great regret, was ordered to Tiflis a few weeks ago. Our vice-consul, Mr. Montesanto, for whom we have a high regard, now finds it necessary to go to Batoum to insure the safety of certain things for which he is responsible. In fact, he went a few days ago, and returned with permission for the transportation of his *protégés*—a large number. (His *protégés* include subjects of all the Allied governments—2,000 people.) He may leave tomorrow or next day; at the same time the Greek friends from Ordou, who have been in our house six

months, hope to go, also other neighbors and friends, including some Greeks who came to us this week from a near-by village, where life had already become unsafe.

The Missionaries Stay By

"We ourselves [Mr. and Mrs. Crawford] intend to remain here, and do not anticipate interference. We remain for several reasons. In the first place, we recognize our responsibility here, as the property under our charge would not be safe if left. Then, *people* will be here to whom we may be able to minister. Besides that, considering our own comfort and well-being, we choose to remain, rather than face the exposure, the discomfort, and the risk to health of the change, which I assure you is attended with great difficulties. And life in any place to which we could go is not restful. The unrest of the people here has been felt for weeks, during which time many have been leaving. Just now we are at the culmination. We decided early that our place was here, and have been saved a great deal of anxiety while others have been questioning what they should do.

"We have no authentic accounts of what has been going on in the rest of the world during the past month. We have been cut off from both post and telegraph. Mr. Montesanto will post this letter (he hopes) in Batoum. I do not know when we can send another. Perhaps communication will soon be open the other way, via Switzerland, but how soon we cannot tell.

An Uncertain Outlook

"There has not been a call here for systematized relief—no daily distribution of bread to thousands, etc. The Russians have done a good deal of that, and the Greeks have cared for their own poor. While the army and the officers were here in full force, there was a great deal of work—well-paid work—for women, and villagers could sell what produce they had at high prices; so that there was less suffering from real poverty than one would expect with all prices high. It has been our privilege to ameliorate the hardships of a great many in one way and another, and we have been kept busy enough. With the change of conditions now occurring, we know not what may be necessary in the way of relief work; but we are confident that if the need comes, some way to meet it will appear. The experience of the past three years has taught us that, and we wish to be here in case such need does occur.

"Late in December we opened a small school for Armenian children, under a teacher who came from Harpoot. The school existed less than a month, with only six or seven pupils. Very soon after it was opened began the fear that has now culminated. Naturally the Armenians were the first to go, and before the month closed the school was broken up. Both teacher and pupils have gone, and I cannot tell you how we have pitied them, 'moving on' again in this winter weather.

"We are in good health, but I could not have said that a fortnight ago. Mr. Crawford has recovered only recently from an illness that kept him in bed eleven days, for which recovery we are very thankful."

*

THE BALKANS

In Serbia and Albania

A late letter from Rev. J. Riggs Brewster, in Salonica, devoted chiefly to matters of business administration, contains further reference to the important work being carried on by Miss Mary L. Matthews, of Monastir. He says:—

"We are in constant communication with Miss Matthews, who is doing a very necessary work getting money through from native friends and relatives in America for their families here. The money comes through the consul, and she acts as his agent in delivering it to the people. The work is very much appreciated, as so many have had money lost by sending it

through untrustworthy business people here in Salonica. She is, of course, in danger, but we feel not in such danger as before. It seems that the enemy is sparing the American property as much as possible, for some reason or other.

"There are some very nice British people there in a Serbian Relief Fund Hospital, and she is also on the best of relations with the men of the American Red Cross, who are doing relief work there. She gets the necessities of life, but nothing beyond—baked beans three times a week, she writes, almost no meat, and few fresh vegetables. Her letters are always full of cheer, with usually a new joke or paper clipping inclosed.

"We have had recent word from the Kennedys, in Kortcha (Albania), through an American Red Cross man. He was going up that way, and we sent up some supplies and money, and received some good letters in reply. They are both well, are doing a good work in the Sunday school, and have a small class of boys and girls in the day school. They seem to have enough to eat, though they are very low on sugar."

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A Note from Kortcha

Rev. Phineas B. Kennedy, who with Mrs. Kennedy is at work in Albania, writes from Kortcha on April 11:—

"We still have the girls' school, of a private character, in the morning, and teach French and English. Later, in the afternoons, we have young men and boys for English. We are a center for letters, telegrams, and money, through our consul at Salonica. Our Sabbath services and Mrs. Kennedy's ladies' meetings on Fridays are fairly well attended. Sunday mornings we repeat our sermon in English, and now the French ask for a service. We observed communion on Easter Sabbath, and besides Mrs. Kennedy and our one Protestant, whose boy I have put in the Thessalonica Institute, we had three French Protestants take communion with us. The British who are here have their own Episcopalian service, as there are three or four Episcopal clergymen in their number. Some of our friends are French Catholics, and they have their own services, but come to see us, and we frequently sing hymns together."

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From Thessalonica Institute

"We have some six or seven nationalities represented in the school now," writes Principal John Henry House, of the Thessalonica Agricultural and Industrial Institute, in Salonica. "They are Greek, Macedonian-Serbian, Macedonian-Bulgarian, Bulgarian, Armenian, Albanian, American, and we are expecting soon a Turkish boy, whose father applied for him some time ago, and whom we have decided to accept."

Dr. House sends various interesting news items with reference to his pupils, present and past. "A former pupil, who is now an interpreter for a band of laborers in connection with the British Army, was spending a day with us recently. As he left, he gave to the school 200 francs of his scanty means, showing what value he put upon our work. He is a Greek, a sincere Christian whom we love. Another Greek lad has recently united with the Greek Evangelical Church in the city. He is now one of our trusted pupils."

✦

CHINA

The Spring's Story in Tunghsien

"Spring has come in Tunghsien," writes Miss Margaret Ann Smith, who went to China in 1916, and is engaged in language study and in beginning work as teacher in the Tunghsien Girls' School; and she goes on to tell of the greenness of tree and hedge and field, of violets "everywhere you set your foot," and of trees beautiful in their blossoming. The greater part of her letter, however, is devoted to the station work, and the enjoyment she

is evidently feeling in becoming a sharer in it.

She says:—

"The station members have been very good to me, and my main time is still spent on language study. My only definite task is physical drill and games, every noon, with the schoolgirls. A kind friend has given us a

OUTSIDE THE GIRLS' COLLEGE, PEKING

Relatives of the refugee children, waiting to hear from or see them to be sure they are safe and happy

volley ball court, and I am to have the pleasure of seeing grow in my girls all those fine traits which competitive games so splendidly develop. I shall hold for them as high an ideal of prompt obedience, fair play, and calmness under defeat as I hold for the Western girls. You know, a team of the Union College, Peking, won the match in basket ball against a team of newly arrived Young Women's Christian Association secretaries. Of course, the Chinese girls had had more time to practice, but the others had had much longer experience. It's so encouraging to work for a people so bright and capable.

"Sunday afternoons, groups of women go to outside villages. Here the schoolgirls are invaluable as teachers of their wild little heathen neighbors, and I have been delighted to find them eager to teach these less fortunate ones.

Plague Fighting

"No more plague in Tunghsien, thank God! Living in Dr. Love's house, as I do, I was especially thrilled by the cool, matter-of-fact way in which he and Dr. Smiley and Mr. Gordon took their lives in their hands and did the day's work. My share of the work was making the plague mask, of cotton and cheesecloth, saturated with disinfectant, and tied very tightly over the nose and mouth. Goggles protect the eyes. Such a frail protection from such a deadly microbe! But it is sufficient; not a doctor has succumbed to plague during the past months of bitter wrestling with it.

"When it was believed that a man among the road workers of the Flood Relief Commission group had died of plague, Dr. Love and his hospital helper, Mr. Liu, set off for the suspected camp. Their bedding and food went after them, and except for one brief afternoon visit, they stayed till all danger was passed. The afternoon the doctor came home, we sat laughing because a week had gone by and nothing had developed.

"We rose to meet a messenger, with the news that in the next camp of road men a man had suddenly died. 'Twas with heavy hearts that we saw the doctor set off again. The hospital work of the past month had taxed the doctor and his small staff to the utmost, and plague seemed 'the last straw'; and now more plague.

"Mr. Gordon, the Presbyterian representative at the college, was Dr. Love's right-hand man. He owns a sturdy Mongolian pony, and dashed in at all hours with 'news from the front.'

"'Yes, the doctor has erected mat *pengs*, and five men are isolated. They have very rapid pulses. And one man with a temperature has a little temple to himself. He was inclined to dislike his premises, but I handed Dr. Love his pistol before the unruly one's eyes, and he is now more gentle.' The prompt help of the Peking and Tunghsien

officials and police was encouraging, and shows growing enlightenment compared with the dilatoriness that held back the workers farther inland.

"I wondered why Mr. Gordon was bearing off a bundle of colored rags one day. They were to bind about the arms of the men who were allowed to pass the armed sentry, 'told off' to carry wood, water, coal, etc. Mr. Green, of the Union Medical Board, came promptly to our assistance with Chinese doctors and nurses, and sent his own man to cook for Dr. Love.

"He was very well satisfied with the way in which the matter was handled, as he is also with the present hospital work. He is reported to have said, 'I never had better returns for money expended than in the Tunghsien hospital.'"

✚

Girl Teachers of Shaowu

Miss Frances K. Bement, principal of the Girls' Boarding School in Shaowu, writing in March, says:—

"I told the Chinese, the other day, that I was like a widow since my sister and Miss Funk had gone on a long tour, leaving me all alone; but they replied, 'Your children are more in number than Abraham's; yes, they are like the stars in heaven.' It is a joy to visit the more than thirty churches in our field, and to find over one hundred of our schoolgirls each trying to do her bit to make this earth more like heaven. It is a joy to us to know that the girls think so much of their school. One expresses it for them all by saying, 'There are two heavens, one big one where God is; and then there is a little one, and that is the girls' school.' This girl is to be the house mother in our new Kien Ning school. She will help them in the new way. This new school, although hardly begun, is a joy to us, because we pleaded for it twelve years ago while in America, and have been getting ready for it ever since by preparing teachers. In March, 1917, we had a visitor who was so pleased with our girls' school that he said he wished he was a woman and had a girls' school; and very shortly he did

SOME FUN BEING A REFUGEE HERE

A group of the children cared for by the college girls in Peking during flood relief work in the winter of 1917–18

the next best thing by giving money to start a new school, and offering the salary for a new missionary to help in this school. This will be a new heaven for many girls, who could not have a chance were it not for this school.

Kindergarten Helpers

"Already our kindergarten is training some girls, who will be able to do kindergarten work in such places as Yang Keo and Kien Ning; and every one of our eighty girls learns the games and drills and songs, and how to tell stories and to use them in the homes and Sunday schools throughout the field, so that now nearly every one of our thirty churches have children who know many of the Bible stories and love the kindergarten games. But we have not enough teachers yet for all the places which are asking for them. Ten new places sent requests for girl teachers for 1918, and we were able to send only five new workers.

Sunday Schools and Bible-women

"The Sunday schools carried on by the girls of the school in six different parts of the city are bearing fruit. Some of the children are coming to the boarding school to train for Christian work, and good seed is being planted in many hearts. Twenty diplomas were given at the annual meeting for the Sunday School Training Class course. The girls' own Bible-women have witnessed well. Mrs. Wong, the 'Sunshine Bible-woman,' has walked hundreds of miles, and carried joy, courage, and hope wherever she has gone; the only trouble being that she was wanted in four places at one and the same time. The other Bible-woman, 'Golden Orchid,' a graduate of the school, has been showing the people in one small hamlet what love is. She has shown patience, gentleness, and humility at the same time. She suffers long and is kind. Betrothed before she was born to one who was spoiled by having his own way, she is called one in a thousand by all who know her. She cares for her three children, looks after the farm, and teaches the women and children in her village; and sees that the family is supported, for her husband has wasted all his substance in riotous living.

"The health of the school has been very good. We believe that the regular out-of-door drills, out-of-door classes, and regular habits are the road to health. All of the girls are learning to knit. They have long made their own clothing and shoes. They even make the thread they use for their clothing and shoemaking, from flax grown in the school garden.

"We hope soon to be able to furnish well-trained nurses and doctors from among our graduates, as the girls now in the Women's Union Medical School in Peking have sent good reports, and are nearing the end of their course.

"During vacation time the girls go off and do Christian work. Two went four days' distance and taught last summer, and brought back their best pupil, asking if they might teach extra during their high school course and earn enough to pay her expenses. Another girl, hearing of a very wicked city, where the church had been left without a preacher and where there are over fifty schoolgirls, asked to be sent there, to fight superstition and evil, for the three months' vacation. She walked there and back, five days' journey; was a real social settlement worker; had a little kindergarten work for the children; taught the older girls and held cottage meetings; had Sunday school; preached several Sundays and had sewing classes. She was liked so well that they asked her to come to help open a new place next summer."

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Yang K'eo's Pastor and His Work

On the Min River, halfway down from Shaowu to Foochow, is the city of Yang K'eo, where a thriving Christian church and many parish activities are under the care of Pastor Kuan, a shrewd and spiritual minister, the story of whose earlier years was told in the *Missionary Herald* by Rev. C. L.

IN A TAIKU GARDEN

The Octagonal Door leads into the Oberlin-Shansi Memorial Academy's Library

Storrs, in March, 1915. Dr. Joseph E. Walker, our veteran missionary at Shaowu, has recently spent a few days at Yang K'eo, and writes of the growth of the church and the progress of affairs as follows:—

"Under the earnest, faithful, prayerful shepherding of Pastor Kuan, the church has grown. What with his orphans and a growing day school for boys and one also for girls, the premises became too small; and he had erected, on the hillside above the church, and a bit back of it, a two-story frame building, which served both as parsonage and parish house. Soon this became too small, and he had built, between it and the church, a two-story frame building for a boys' school, where, also, pupils residing at a distance could come and board and lodge. Even this does not suffice, and when we were there, Miss Walker and I, she and the pastor were settling on the site, size, etc., of a woman's school building. In the building line, however, the new hospital overshadows all the rest.

A Hospital Unfolds

"Pastor Kuan is a man whose eyes see and whose ears hear; and so, incidentally and unavoidably, he has acquired practical skill in the treatment of disease, which he combines with prayer for the sick. Not infrequently cases come that demand treatment for a number of days, and he and his family have suffered serious inconvenience; till at last his people decided that he must have a special building for the sick. The idea took with the community, and the contributions have much exceeded expectations. Last summer, Mr. Kuan visited the new hospital at Diongloh, and Dr. Gillette suggested valuable changes in plans he had made, though without altering the size or shape of the building.

"The work has prospered, and we saw a two-story brick building with verandas and broad windows—handsome, well-lighted, and well-located, and with the outside walls all up. It is situated at the end of the crotch in the hill behind the church, and one hundred or more yards from the church. It is well removed from all the filth of the city, and yet is reached by three direct roads from the three principal parts of the town. Close by it is a two-story frame building, to serve as kitchen, etc. Running water on tap comes through bamboo pipes.

"Still another enterprise is being thrust on Pastor Kuan. A benevolent

Chinese of wealth has been maintaining a foundling asylum, and now he wants to turn it over to Pastor Kuan and endow it with fields, etc.—property which his heirs would divide among themselves, to squander as soon as he is gone. I have not yet heard of the pastor's attitude toward this offer. He is overburdened all the time. If he concludes it is the Father's will, he will shoulder the burden."

⚜

Making Friends in Tehchow

Rev. Lyman V. Cady, writing from Tehchow, in Shantung district, tells of experiences of the severe winter and of the calls upon the "man-power" of the North China Mission, due to flood and plague and the measures taken for relief. Mr. and Mrs. Cady spent the early part of the winter in Tunghsien, but late in January returned to Tehchow, where they expect to be stationed for the next few years. They are living in the upper part of the never-completed house on the mission compound which was assigned to them, but work on which was stopped by the floods. Mr. Cady writes:—

"With the going out of the ice, our only connection with the city except for boats has been a narrow footpath, built with Red Cross funds as a measure for flood relief, and employing men from flooded regions. It has needed constant attention, but has been a great blessing. By actual count, 1,700 people passed over it the other day, and that did not include the early hours of the morning, when fully 300 others from the near-by villages used it in going into the city. It has revolutionized the attitude of the people on the street leading out from the city to our place. Now the children who formerly would often call 'foreign devil' after us, or cower in fear in a corner, greet us cheerily with a 'Where are you going?' and the village people now have a friendly nod or word when passing on the road. We have all overheard them say, 'What would we have done without this road?' for they too have found it the only connecting link with the city for this particular region.

"We are pushing a reading room on the church premises, and are beginning to make more use of printed material. I have become quite converted to tract distribution, and enjoy it. It is vastly different from what we know by that title at home, and is often our only means of touch with vast numbers of people, whom we simply cannot get time to talk with or who will not come to our services or schools."

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A Red-Letter Day at Taikuhsien

A note from Miss Alzina C. Munger, one of the more recent recruits on the Shansi staff of the Board's workers, describes what must have been an intensely interesting occasion. She says:—

"Yesterday (April 4) there was a meeting at the 'Flower Garden' (grounds of the Oberlin-Shansi Me-

OUTSIDE THE "FLOWER GARDEN" IN TAIKU

The Oberlin-Shansi Memorial Academy is housed within these walls and the graves of the Shansi martyrs are also in this garden

morial Academy, wherein are the graves of the Taiku missionaries martyred in 1900). It was Chinese Memorial Day, therefore Mr. Kung took the opportunity to have a service in memory of the martyrs. The boys of the academy had cared for the graves and decorated them with the flowers which are now in blossom—principally apricot blossoms. They payed closest attention and seemed much impressed by the services.

"Mr. Warner and Mr. Davis (son of Rev. Francis W. Davis, one of the martyrs) were asked to say a few words; and then Mr. Kung gave a short character sketch of each of the foreign martyrs buried in the 'Flower Garden.'

"That same day word came of the successful observance of Shansi Day at Oberlin, and of the raising of over four thousand dollars at that time for the Memorial Academy, in spite of the many calls for money in these dark days of war. It was surely a red-letter day here."

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JAPAN

The Deputation in Miyazaki

We are indebted to Rev. Charles M. Warren for this concise account of the visit of the Board's representatives to the region about Miyazaki. He says:—

"Rev. Cyrus A. Clark and I met the party a station or two before Kobayashi, and escorted them to that town. It was raining heavily all day, but they entered into the country visitation heartily, and evidently enjoyed the little meeting with the church people at Deacon Morinaga's house, and the quasi-foreign meal that followed it. Then we went on to Miyakonojo and had a little meeting with the brethren there at the church, reaching home at seven for a supper and talk together. Dr. Pedley, of Maebashi, was with them as guide, mentor, and interpreter. They said that this was their first real country taste, and its heartiness and simplicity pleased them.

"The next day we had conferences with them in the morning; in the afternoon the governor and other officials, with all who desired to make part of the company, gave them a reception in the hall of the girls' school. Speeches of welcome and response were made; the Japanese-American alliance was more firmly cemented; Japanese music was furnished, and a photograph was taken. That evening the missionaries again had consultations with the Deputation.

An Easter Service

"On Sunday, Dr. Blaisdell preached an Easter sermon, and the Christian Middle School teacher, who comes to me twice a week for English Bible, interpreted, doing fairly well. Dr. Pedley did most of the interpreting, and it was so well done as to elicit remarks in my hearing and a laudatory comment in the papers next day. Sunday evening there was a welcome meeting by the Christians, and the visiting brethren all spoke. These two church meetings were held in the kindergarten, as the church building is undergoing repairs. On Monday morning we again had a conference with the Deputation. That noon Mrs. Clark had her cooking class for the 'best' women of the town, and they all adjourned to the kindergarten for the women's meeting that afternoon, where, besides these 'best' ladies, a goodly number of church and town's-ladies were gathered. At 5.05 P.M., Dr. Blaisdell left for Peking, escorted as far as Korea by Mr. Warren. It happened that a goodly number of evangelists came by that same train, so that there were many friends present at the station to see him off.

"That evening the station ladies gave a supper to these outstation evangelists, who had been called in for the purpose of meeting the Deputation; and there was a service and meeting afterwards, which the Deputation spoke of appreciatively as showing the spirituality of the evangelists. The next day these last got together by themselves for a conference, while the

Deputation went by auto to Chausubara to see the orphanage (formerly Okayama) . Their final flitting was at 5.20 A.M. Wednesday.

"This in barest outline is the schedule of the Deputation in Miyazaki. Would that I had the ability to tell all that we feel as to the results in encouragement, new hope and faith, and in determination that they left behind them in the hearts of all whom they touched. Through the official reception, they helped us to get nearer to the official class than before, though we were already nearer than in most places. We rejoice in the help that we all have received from their very opportune visit. We trust that the good results may be consummated when we meet together as a mission at Arima, May 16, to consider the affairs of the mission in the large."

INDIA

A Y. W. C. A. Camp in India

"Any one who is discouraged by conditions in India, by the slow growth of Christianity, and especially by the ignorance of the women, should attend a Young Women's Christian Association camp for Indian teachers," writes Mrs. R. S. Rose, from Barsi. "The second annual camp was held at Manmad, and it would be difficult to estimate the encouragement, the inspiration, and the ambition that I felt as I attended the meetings and watched the delegates.

"There were seventy women and girls—teachers, trained and untrained, from kindergarten, primary, and high schools, and eleven leaders—a very cosmopolitan group, including three Young Women's Christian Association secretaries, seven missionaries (three from the American Marathi Mission), and one Indian teacher.

"We all met for morning prayers; then four of us leaders conducted Bible classes, with the subject, 'Christ as Teacher.' Three out of the four evenings closed with a magnificent address on the same subject by our friend, Rev. N. V. Tilak.

"On the last evening a consecration meeting was held, which I believe none present can ever forget. The seventy delegates sat with upturned faces, ex-

THE WELL IN THE GARDEN AT THE GIRLS' BOARDING SCHOOL IN MADURA

THE NEW NAGPADA ROAD, BOMBAY

Facing the church and the missionaries' dwellings

pressing joy, inspiration, and new ambition. One after another gave her testimony, telling of something she had learned at the conference, uttered some new resolve for the future, renewed her consecration to God's service. Each one of these girls and women can influence many lives, and I feel sure that they and their leaders alike went forth from the conference to their various spheres, more resolute, more devoted Christians than ever before."

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Satara Work Makes Progress

The Satara station of the American Marathi Mission is located in the midst of a population of 450,000. On its staff are now Rev. and Mrs. William Hazen, in charge of the station and village schools, churches, and evangelistic work.

Satara station was founded in 1849. Nine schools are reported, with nearly five hundred pupils, and interesting evangelistic work is done by Satara preachers and Bible-women. Mr. and Mrs. Hazen endeavor to keep friends at home in touch with the Satara station, and a letter received recently referring to the beauty of the hills about the city, as the hot season approaches, goes on with glimpses of the missionaries' work:—

"The bell of the station school continues to call regularly at eleven o'clock, as it has doubtless done for twenty years. Boys and girls who enter its walls are growing in stature rapidly, in wisdom a little, and we hope also in favor with God and man. The pressure of the world for 'man-power' has been in part the reason for the disappearing of five of our men teachers. We have been obliged to substitute women in their places, with one exception. A blind musician from Miss Millard's school in Bombay helps out splendidly in the music, and the two trained kindergartners find him a great help in their work with the wee ones.

"Our schools for Dhor boys and girls continue to flourish, though interrupted by weddings, Hindu festivals, and other events. These people are tanners, and their trade and their persons are considered unclean by the Hindus. Their whole neighborhood is decidedly unsavory, in fact, but lately the municipality has been building a new street through their quarter, with

gutters at the sides, so that we hope they will clean up a bit.

Selling Gospels

"Besides the good seed that is thus being sown in our schools, our preachers are busy sowing it in the town and near-by villages. Pastor Gangaram, of Koregaon, ten miles away, is an eager preacher, and has lately been especially enthusiastic about selling Gospels. He organized a tour to Mhasvad, over fifty miles away, secured money from Hindu friends for the expenses, and led the small band of preachers in energetic work. They sold several hundred copies on that tour, and he keeps it up constantly, going to the station to meet trains, and to other places. The spoken word is heard once, perhaps, and little heeded, but the printed word remains and can be studied at home.

"We heard recently of a house in which a Gospel was being worshiped! What should we do about that? Well, we did not feel like scolding the people much, because of the circumstances. This is the story:—

"The preachers went to this village, Mhasvad, one morning, and found all the people out in the fields, on account of plague. In one hut was a low caste woman, sick of the dread disease. They prayed for her and gave her some medicine. She recovered, and the whole family have been grateful ever since, and have been trying to worship the God who made her well. Not long ago, we were all invited by them to eat parched grain, which is very popular in harvest time, like roast corn in America. Quite a party of our Christians went, and we were treated royally, the head of the family and his wife coming to bow down at our feet. Last week the same woman came to town, inquired the way to our house, and sat on the veranda with her little girl, speaking with utmost gratitude and seeking our help for her husband, who was sick. How much can a little kindness, sympathy, and practical help do to win the hearts of people!

Where Pictures Attract

"Lantern lectures on the life of Christ have become a regular feature of our Sunday evenings. A good-sized party of men and women help in this, with singing accompanied by various instruments. We show some pictures giving information of various kinds, put hymns on the screen to be sung by our party and followed by those who can read, and tell the story of Christ

STARTING OUT ON AN EVANGELISTIC TOUR IN INDIA

illustrated with beautiful pictures. We have invitations to give this kind of preaching in various parts of Satara and in neighboring villages, sometimes in places where preachers have found no ready hearing in former years. In one place, a Brahman schoolmaster made all the arrangements for us, and cordially invited us to come and conduct a Sunday school in his village!

"In another place, recently, we met with opposition. A small party of us went last week to a Hindu festival at Parli, seven miles from here, the home and burial place of Ramadas, a poet and saint of the seventeenth century. There our preaching was interrupted, and a crowd of boys and young men followed us, throwing stones and mud, which did us no injury, but somewhat ruffled our feelings. We have an idea that the net result may not be injurious to our cause, as it has given us an advertisement!

"We are just now planning for a special evangelistic campaign of a week or more, aiming at definite results. Our people have been praying for it for a long time, and we have had special groups of workers training for Bible study and for preparation for personal work."

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Epidemics in Sholapur

This year's hot season in Sholapur began in February. In a letter dated the 19th of that month, Mrs. L. Henry Gates says:—

"Plague [bubonic?], which has held off and made it possible for Mr. Gates, Sr., to spend a good deal of time in the villages, has now begun to rage, and it looks as though our work would be shut up for us before long. We are having a bad time, in the city, with another disease which mystifies the medical profession. It operates quickly like plague, but has none of the other ordinary symptoms. In some respects, it is like bronchial pneumonia, but as not a case of it has yet been saved, we are rather at a loss to diagnose it. Mr. Strutton had a bad time with it in the Settlement, and lost a number of his people; but they have cleared it out of there now, I believe.

"Cholera and smallpox are also busy among the Indians. We are trusting that matters will not get so bad that we cannot carry through our evangelistic campaign for which we have been preparing, and which is scheduled to begin this coming Sunday, February 24."

Mrs. Gates's description of the mysterious new disease resembles the accounts of the pneumonic plague which has been raging in North China.

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AFRICA

Dondi Institute's Latest Graduates

In May, 1917, twenty-two young Africans finished the first part of their course at Dondi Institute, in the West Central Africa Mission, and were given certificates for their three years' work. For convenience, we speak of them as "graduates," though technically they will not be graduated till they have completed two years more of study, after an interval of two years in practical work.

Rev. John T. Tucker, director of Dondi, has sent a brief statement of the work which has claimed these twenty-two young men, listing them under the stations from which they came to the school and to which they have, for the most part, turned for employment. His enumeration follows:—

At Bailundo

"Three graduates belong to this, the oldest station of the mission. Cingangu, a very able young man, is assisting Dr. Wesley M. Stover in translation work. Dr. Stover speaks highly of his work on Genesis, he using the Portuguese translation of the Vulgate for a basis. Cingangu understands Portuguese well, and is turning his knowledge to good account. The other two boys, Cisingi and Horasi, are teaching in outstations. Two Por-

IN THE PRINTING ROOM AT THE WEST AFRICA MISSION

tuguese officials visited Kaputu, where Cisingi is working, and expressed great pleasure at what he is doing.

The Kamundongo Group

"Seyanja has been given charge of an important work at the ancient capital of Bié, Ekovongo. Dr. W. H. Sanders, when he first arrived in this field, found he had a big man to deal with in the old chief. After many years, Dr. Sanders is glad to see a school in that district. Mose remains here at the Institute as a foreman in the carpenter's shop. He is a fine Christian character. Tomasi is at Kamundongo station, being head boy in the Press house, helping to disseminate the truth by the printed page.

"Enoke has been sent across the Kukema, beyond the borders of the Ovimbundu, to start work among a tribe hitherto untouched by the gospel, and is doing well in his arduous labor. Dr. Hollenbeck is encouraging him to attempt a translation of the Gospel of John into the Luimbe language. Enoke has a most important and far-reaching sphere of influence.

Those from Chisamba

"Kangende and Ngungu are helping in the station schools, Kangende being in the primary department, and Ngungu assisting Miss Bell in the preparatory class for Dondi Institute. Kacava is in charge of the morning school at the important outstation of Chiyuka. Heke and Cali are also teaching in the Chiyuka district.

"Songuile has gone to the Ondulu district, where he has started a village of believers seeking to win others to the light. He goes with his mother, who was the head wife of Chief Kanjundu, but was one of the several who had to be put away when Kanjundu became a Christian. Ngungu, Kacava, and Songuile are all sons of Chief Kanjundu.

"There remains Cilulu of the Chisamba boys. He also is at the Institute, as helper in the school and as typist, in which work he is an expert.

The Three from Ochileso

"Bene, a boy with a history, has charge of the teaching in the school at Kanguli, where he is doing well. As a small lad, Bene, who hails from the far interior, was sold as a slave for an amount equal to forty cents. He was redeemed by Mr. Woodside from his bondage, and is now seeking to redeem others from the bondage of sin.

"Ndungu and Citumba are both engaged in the station schools at Ochileso. There are only two missionaries at that station, so that native help is necessary.

The Quartet from Chiyaka (Sachikela)

"One of these graduates, Kanyima, is at an outstation in the Chiyaka district. He is doing well and is giving a good account of himself. He is keen on evangelistic work. Ngonga, Cipa, and Kavita are all engaged at the central Sachikela station, as helpers in school work. The school there is developing so rapidly that the missionaries are unable to cope with the situation.

"These names mean little to you at home, but to us, much indeed. Twenty-two Christian men represent the first fruits of Dondi Institute."

THE BOOKSHELF

The Turkish Empire: Its Growth and Decay. By Lord Eversley. New York: Dodd, Mead & Co. Pp. 392. Price, $3.00 net.

Lord Eversley has produced the most comprehensive story of the rise, development, and decline of the Turkish Empire that has ever been written within the scope of a single volume. In fact, no other history brings the story of the Ottoman Empire down to 1917. The author has studied Turkey at first hand, having visited the country at different times for the purpose of observing its internal condition. His last visit was in 1890.

The story of the country is gathered around the history and record of the successive Sultans, and the book is divided into two distinct sections: the first, from 1288 to 1578, covering the Growth of the Empire, in which the story of the ten first and constructive Sultans of Turkey is narrated, with the history of their contribution. This is followed by Part Second, The Decay of the Empire, beginning in 1578 and ending with an unconcluded chapter of the present *régime.*

The author gets much of his material from the German Professor Von Hammer's colossal history of Turkey, in eighteen volumes. One point brought out very clearly by the author is his conclusion that in the early development of the Ottoman Empire the Turks were moved by no missionary zeal for Islam, but that the leaders invaded Europe and adjoining countries under the incentive of plunder and to secure captives as slaves for their harems. This is a conclusion which all writers on Turkey have not reached, but the author gives much ground for his belief that the early Sultans of Turkey were not moved by any missionary impulse or by missionary zeal, but only by a desire for conquest and for the loot of the cities captured. This is one of the most comprehensive and authoritative handbooks on the Ottoman Empire available at the present time.

J. L. B.

THE PORTFOLIO

The Divine Surprise

Look at the other side of that story to which I referred, the walk to Emmaus. Sad of heart those disciples went on, full of their bereavement, with all hope and all faith gone. As they walked in their holy sorrow, something strange came to them, a wonder took its place in their hearts. A new fire began to burn, a new hope threw

its light upon the way, all at once the veil was lifted, and here was their Lord with them, suddenly with them, with them forevermore.

You say your religion is gone. Is your chance to do good gone? Is your will to be kind spent? Can you no longer be true, faithful, honest, a servant of the great causes of the world? Do not say your religion is gone while opportunities to serve mankind surround you. How many an American boy these days has hardly time to say his prayers; he can only whisper, "God, my life is in thy care." Here he is placed by the American Government in perilous service for his country; here is his duty, here is his religion, the heroic humanity of a soldier of humanity.

Think of the surprise at the end. After the Revolution, what? A new country. Men hardly believed that the United States was really here, actually confessed to exist by the whole world. After the Civil War, what? A reunited country. Who would have believed a year earlier that it could be? And after this war of today we shall behold a new world, a world of which we cannot now dream.

Here is death, a plunge in the dark; and beyond is eternal light. All time sinks in the sunless sea; then comes the morning star and the unsetting glory of God. Meet, I beg of you, with me—my trouble is your trouble and your trouble is mine—meet the sad surprise of life with faith, till the divine surprise come at the close of the day, at the end of it all. "Be thou faithful unto death and I will give thee a crown of life."

From a sermon by Rev. George A. Gordon, D.D., of the Old South Church, Boston.

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

May 14. In San Francisco, Cal., Rev. and Mrs. James H. Dickson, of Tellippallai, Ceylon Mission.

ARRIVALS ON THE FIELD

March 8. In Davao, Mindanao, P. I., Dr. and Mrs. Floyd O. Smith, joining the Philippine Mission.

April 11. In Yokohama, Miss Annie L. Howe, returning to Kobe, Japan.

April 22. In Yokohama, Japan, Miss Mary F. Denton, returning from furlough to her station in Kyoto; Miss Hilda MacClintock, joining the teaching staff of the Doshisha.

SAILING FOR THE FIELD

May 14. From San Francisco, Cal., Mr. and Mrs. William H. Topping, to join the Foochow Mission. They were commissioned at a service in First Congregational Church, Oakland, May 12, and were tendered a reception by the church on the evening of May 13.

MARRIAGE

June 5. In Wheaton, Ill., Rev. Paul E. Nilson and Miss Harriet Julia Fischer, both under appointment to the American Board's Turkey Mission.

DEATH

June 5. In Peking, China, of typhus, Rev. Murray S. Frame, since 1910 a member of the North China Mission. (Further notice next month.)

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Rev. James D. Taylor, of Impolweni, Zulu Branch, South Africa Mission, was granted a Doctorate in Divinity by Amherst College, his Alma Mater, at the Commencement exercises on June 5.

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Kansas newspapers report that Miss Vina M. Sherman, of the Eastern Turkey Mission, while detained in this country owing to war conditions, has delivered more than fifty addresses in behalf of Turkey missions and the Jubilee Fund of the Woman's Board of the Interior. Miss Sherman is the daughter of Rev. F. E. Sherman, of Topeka, Kan., and the granddaughter of one of Kansas' pioneer clergymen, "Father Markham" by name, and is a graduate of Washburn College in Kansas. Her station in Turkey was Erzroom. After she left that city she taught for a year in Samokov, going to Constantinople in August, 1916. She served for a time in school work in Brousa, but finally returned to America for rest and renewal.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch., Samuel M. Came,	5 00	
Hallowell, Cong. ch.	17 00	
Kennebunkport, South Cong. ch.	7 00	
Mechanic Falls, Mite-box,	50	
Saco, 1st Cong. ch.	9 56	
Westbrook, Cong. ch.	15 77——	54 83

New Hampshire

Canterbury, Cong. ch.	10 00	
Littleton, Cong. ch.	36 96	
Meredith, 1st Cong. ch.	24 00	
Meriden, Cong. ch.	8 00	
Nashua, C. C. Morgan,	20 00	
North Hampton, Cong. ch.	9 50	
Sanbornton, Cong. ch.	46 00——	154 46
Legacies.—Manchester, Mary A. D. Allison, by Elizabeth A. Stark, Ex'x,	950 00	
		1,104 46

Vermont

Bellows Falls, 1st Cong. ch., toward support Rev. E. H. Ballou,	44 03	
Bennington, 2d Cong. ch.	52 05	
Brookfield, 2d Cong. ch.	4 00	
Castleton, Cong. ch.	15 80	
Ludlow, Cong. ch., toward support Rev. E. H. Ballou,	19 35	
Milton, Cong. ch., toward support Rev. Wm. Hazen,	20 00	
Woodstock, Cong. ch.	115 87——	271 10

Massachusetts

Baldwinville, Eva H. Williams,	92	
Ballardvale, Cong. ch., Rev. Geo. P. Byington,	5 00	
Boston, 1st Cong. ch. (Hyde Park), 353; Cong. ch. (West Roxbury), 100; Cong. ch. (Brighton), 57.66; Mt. Vernon Cong. ch., 11.81; Village Cong. ch. (Dorchester), Elenor M. Purssell, 5; H. Fisher, 500; Mrs. B. F. Pratt, for work among Armenians, 25,	1,052 47	
Cambridge, Swedish ch., for Aruppukottai,	5 00	
Cohasset, 2d Cong. ch.	9 86	
Colrain, Cong. ch.	40 00	
East Bridgewater, Union Cong. ch.	23 00	
Everett, 1st Cong. ch.	110 93	
Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich,	101 36	
Holbrook, Friend,	1 00	
Lanesboro, Cong. ch.	4 20	
Lawrence, United Cong. ch.	82 50	
Lowell, Highland Cong. ch., 33; Friends, 12.50,	45 50	
Lynnfield Center, Cong. ch.	3 63	
Mattapoisett, Mrs. Nathan Smith,	1 00	
Melrose, 1st Cong. ch., W. W. Fletcher,	15 00	
Merrimac, 1st Cong. ch.	18 58	
Millers Falls, Cong. ch.	7 50	
Millis, ch. of Christ,	43 00	
Newburyport, Chas. A. Bliss,	500 00	
Northampton, M. C.	8 00	
North Carver, Cong. ch.	20 00	
Peabody, Ellen G. Hart,	5 00	
Pittsfield, South Cong. ch., Friend, 13.50; French Evan. Cong. ch., 3,	16 50	
Rehoboth, Cong. ch.	7 35	
Revere, Trinity Cong. ch. (Beachmont),	30 00	
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting,	83 33	
Scituate, Cong. ch.	10 00	
Sharon, 1st Cong. ch.	59 40	
Somerville, Prospect Hill Cong. ch., for Pasumalai,	33 00	
South Deerfield, Cong. ch.	58 50	
South Weymouth, Union Cong. ch.	78 70	
Spencer, 1st Cong. ch.	109 57	
Watertown, Phillips Cong. ch.	429 00	
West Brookfield, Cong. ch.	12 96	
Westport, Pacific Union Cong. ch. and S. S.	5 00	
Williamstown, 1st Cong. ch.	300 00	
Winchester, Jennie G. Everett,	5 00	
Worcester, Mrs. A. H. Howard,	500 00	
———, Cape Cod,	5 25	
———, Matured Cond'l Gifts,	1,565 00—	5,412 01
Legacies.—Worcester, Thomas W. Thompson, by Leverett Thompson, Ex'r, add'l,	1,284 25	
		6,696 26

Rhode Island

Central Falls, Cong. ch.	55 28	
Riverpoint, Cong. ch.	30 00——	85 28

Young People's Societies

New Hampshire.—Franconia, 1st Y. P. S. C. E., for work in Turkey,		10 00
Vermont.—Alburg, Y. P. S. C. E.		3 50
Massachusetts.—Auburndale, Y. P. S. C. E., 10; Boston, Central Y. P. S. C. E. (Dorchester), for Shaowu, 30; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 30,		70 00
		83 50

Sunday Schools

Maine.—Bangor, Hammond-st. C. S. S.		2 52
Vermont.—Brattleboro, Center C. S. S.		62 50
Massachusetts.—Haverhill, Riverside Mem. C. S. S., 3; New Bedford, Trin. C. S. S., 16; Northboro, Evan. C. S. S., for work in Turkey, 9.41; Whitman, 1st C. S. S., 20,		48 41
		113 43

MIDDLE DISTRICT

Connecticut

Durham, Cong. ch.	16 00	
East Haddam, 1st ch. of Christ,	18 86	
Hartford, Mrs. G. H. Pryor,	2 00	
Higganum, 1st Cong. ch.	10 00	
Meriden, 1st Cong. ch., Member,	5 00	
Middletown, 1st Cong. ch.	24 71	
New Haven, 1st Cong. ch., 573; Martha D. Porter, 10,	583 00	
New London, 2d Cong. ch.	117 32	
Norwich, Greeneville Cong. ch.	12 00	
Sharon, 1st Cong. ch.	4 25	
Terryville, Friend, for Mindanao,	50 00	
Waterbury, 2d Cong. ch.	2,233 40	
Watertown, 1st Cong. ch.	108 17	
Westchester, Cong. ch.	4 80	
Willington, Cong. ch.	15 00	
———, Friend,	100 00—	3,304 51
Legacies.—New London, Mrs. Martha S. Harris, add'l,	112 20	
Washington, Walter Burnham, add'l,	83 75——	195 95
		3,500 46

New York

Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro,	500 00	

Brooklyn, ch. of the Pilgrims, 269.78; Bushwick-av. Cong. ch., toward support Henry S. Leiper, 100, 369 78
Deansboro, Cong. ch. 15 25
Fulton, Cong. ch. 24 00
Greene, 1st Cong. ch. 16 50
Homer, 1st Cong. ch. 25 00
Honeoye, Cong. ch. 2 96
Kiantone, Cong. ch. 5 81
Lake View, Cong. ch. 9 40
Mt. Sinai, Cong. ch. 6 00
Mt. Vernon, 1st Cong. ch., for Foochow, 65 00
New York, Forest-av. Cong. ch., Ladies, 10 00
Poughkeepsie, Rev. and Mrs. C. A. White, 25 00
Watertown, Emmanuel Cong. ch. 18 37
Watervliet, W. W. Dabney, 25 00—1,118 07

New Jersey

East Orange, Trinity Cong. ch., for work in Turkey, 25 00
Glen Ridge, Cong. ch., toward support Dr. Frank Van Allen, 230 00
Lawrenceville, J. F. Stearns, 10 00
Montclair, 1st Cong. ch., Member, of which 25 for Africa and 25 for India, 50 00
Unionville, Cong. ch. 4 00
Upper Montclair, Christian Union Cong. ch., toward support Rev. F. C. Laubach, 400 00
Wenonah, Mr. and Mrs. R. A. Sargant, 5 00—724 00

Pennsylvania

Philadelphia, Susan G. Shipley, through Nat'l Armenia and India Relief Assoc., toward support Dr. Ruth A. Parmelee, 600 00
Legacies.—Philadelphia, Horace W. Pitkin, add'l, 24 30
624 30

Ohio

Akron, West Cong. ch. 38 75
Bellevue, Cong. ch. 5 00
Berea, Cong. ch. 20 30
Canton, Cong. ch. 22 85
Cincinnati, Walnut Hills Cong. ch. 40 00
Cleveland, Cyril Cong. ch., 25; Emmanuel Cong. ch., 7.60; Grace Cong. ch., 4.80, 37 40
Columbus, Mrs. J. A. Jeffrey, for flood damages in China, 10 00
East Cleveland, Calvary Cong. ch. 10 00
Elyria, 1st Cong. ch. 119 69
Oxford, M. F. L., toward support Miss Rachel B. North, 200 00
Toledo, Washington-st. Cong. ch., 34.04; Plymouth Cong. ch., E. M. Scovill, for Shaowu, 10, 44 04
West Millgrove, Cong. ch. 4 00—552 03

District of Columbia

Washington, Mrs. M. C. Blodgett, 50; Gertrude L. Woodin, for Inghok, 10, 60 00

Georgia

Atlanta, ch. of Christ, Atlanta University, 5; Rev. W. H. Hopkins, 5, 10 00

Young People's Societies

New York.—New York, Broadway Tab. Y. P. S. C. E., of which 30 for Vadala and 25 toward support Mrs. Robert Stapleton, 55; Sherrill, 1st Y. P. S. C. E., for Mt. Silinda, 1.83, 56 83

Sunday Schools

Connecticut.—Cromwell, C. S. S., 37.81; Enfield, 1st C. S. S., 10.05; Farmington, C. S. S., 17; Greenwich, 2d C. S. S., toward support Rev. Lewis Hodous, 20; Hanover, C. S. S., 5, 89 86
New York.—Brooklyn, Central C. S. S., toward support Rev. H. W. Robinson, 25; Fairport, C. S. S., toward support Mrs. G. G. Brown, 50; Honeoye, C. S. S., Burns Class, 4.36; Irondequoit, United C. S. S., toward support Rev. G. G. Brown, 200; Sherrill, 1st C. S. S., for Mt. Silinda, 8.17, 287 53
Ohio.—Cleveland, Bethlehem C. S. S., 11; do., Glenville C. S. S., 8.58, 19 58
Florida.—West Palm Beach, S. S. of Union Cong. ch. 12 00
408 97

INTERIOR DISTRICT

Alabama

Birmingham, Independent Presb. ch., Women's Soc. 28 00

Louisiana

Roseland, Cong. ch., C. A. Tiebout, 50 00

Texas

Dallas, Central Cong. ch. 34 63

Indiana

Fort Wayne, Plymouth Cong. ch., toward support Rev. F. E. Jeffery, 200 00

Illinois

Aurora, 1st Cong. ch. 20 00
Big Woods, Cong. ch. 10 00
Bloomington, Friend, for work in China and Japan, 100 00
Buda, Cong. ch. 33 00
Chicago, 1st Cong. ch., 50.34; Pilgrim Cong. ch., 42.54; Austin Cong. ch., 20.80, 113 68
Crete, Cong. ch. 7 05
East St. Louis, Plymouth Cong. ch. 5 00
Emington, Cong. ch. 5 00
Geneseo, Cong. ch., 10.06; Eugenia Mather, 10, 20 06
La Salle, 1st Cong. ch. 10 00
Lockport, Cong. ch. 5 12
Moline, 2d Cong. ch. 51 00
Naperville, 1st Cong. ch., Rev. Frank S. Brewer, 25 00
Roscoe, Cong. ch. 4 70
Western Springs, 1st Cong. ch. 75 00
Wilmette, 1st Cong. ch. 61 65
———, S. S. 4,800 00—5,346 26
Legacies.—Earlville, Jacob A. Dupee, 3,111 25
8,457 51

Michigan

Clinton, Cong. ch. 30 00
Coral, Cong. ch. 6 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 250 00
Hartland, Cong. ch. 3 75
Hudson, Mrs. W. G. Roberts and daughter, 10 00
Lowell, Cong. ch. 5 20
Merrill, Cong. ch. 18 25
Reed City, Cong. ch. 7 50
Romeo, Cong. ch. 14 50—345 20

Wisconsin

Ashland, Rev. Rufus C. Flagg, 5 00
Beloit, 1st Cong. ch., toward support Rev. M. W. Ennis, 227 46

La Crosse, Mrs. B. E. Edwards,	50	00	
Lake Geneva, 1st Cong. ch.	107	39	
Medford, Cong. ch.	4	00	
Oshkosh, Plymouth Cong. ch.	9	29	
Platteville, Cong. ch.	18	00	421 14

Minnesota

Ada, C. R. Andrews,	15	00	
Akeley, Cong. ch.		70	
Alexandria, Cong. ch.	30	00	
Austin, Cong. ch.	18	62	
Biwabik, Cong. ch.	13	00	
Brainerd, 1st Cong. ch.	25	00	
Burtrum, Cong. ch.	1	60	
Callaway, Cong. ch.		60	
Culdrum, Cong. ch.	2	60	
Duluth, Pilgrim Cong. ch.	76	00	
Fairmont, Cong. ch.	15	00	
Faribault, Cong. ch.	49	20	
Glenwood, Cong. ch.	1	88	
Glyndon, Cong. ch.	10	95	
Graceville, Cong. ch.	2	20	
Granite Falls, Cong. ch.	9	00	
Lake City, 1st Cong. ch.	3	24	
Little Falls, 1st Cong. ch.	40	00	
Mapleton, Cong. ch.	3	92	
Marietta, Cong. ch.	2	05	
Medford, Cong. ch.	2	08	
Minneapolis, Plymouth Cong. ch., 165.92; Forest Heights Cong. ch., 35.20; Linden Hills Cong. ch., 27.33; Lyndale Cong. ch., 20; Park-av. Cong. ch., 12.98; Pilgrim Cong. ch., 12.23; Open Door Cong. ch., 10; Lowry Hill Cong. ch., 8.20; Lynnhurst Cong. ch., 7; St. Louis Park Cong. ch., 1.20,	300	06	
Nassau, Cong. ch.	4	40	
New Ulm, Cong. ch.	49	80	
Oak Grove, Cong. ch.	1	20	
Pelican Rapids, Cong. ch.	5	00	
Pitt, Cong. ch.		60	
St. Paul, Olivet Cong. ch., 40; Cyril Cong. ch., 1.60,	41	60	
Sandstone, Cong. ch.		80	
Sleepy Eye, Cong. ch.	4	60	
Swanville, Cong. ch.	1	20	
Tintah, Cong. ch.	1	60	
Wadena, Cong. ch.	2	60	736 10

Iowa

Alden, Cong. ch.	20	00	
Algona, Cong. ch.	22	50	
Ames, Cong. ch.	48	00	
Davenport, Edwards Cong. ch.	20	67	
Denmark, Cong. ch.	4	00	
Doon, Cong. ch.	19	00	
Dubuque, 1st Cong. ch.	38	23	
Emmetsburg, Cong. ch.	38	00	
Grinnell, Grinnell-in-China, for expenses of Rev. Lyman V. Cady,	932	00	
Iowa City, Cong. ch.	36	00	
Maquoketa, Cong. ch.	13	00	
McGregor, Cong. ch.	13	00	
New Hampton, 1st Cong. ch.	9	00	
Osage, Cong. ch.	11	00	
Ottumwa, 1st Cong. ch.	27	00	
Red Oak, Cong. ch., of which 10 from W. M. S.	25	00	
Riceville, Cong. ch.	10	00	
Tabor, Cong. ch.	23	00	
Waucoma, Cong. ch.	11	00	
Webster City, Cong. ch.	39	00	1,359 40
Legacies.—Atlantic, Hetta A. Sanford, by Frank M. Nichols, Ex'r,			1,500 00
			2,859 40

Missouri

St. Louis, Pilgrim Cong. ch., toward support Rev. B. V. Mathews, 183.05; Hope Cong. ch., 22,			205 05

North Dakota

Alamo, Cong. ch.	1	00	
Argusville, Cong. ch.	3	00	
Bordulac, Cong. ch.	3	75	
Caledonia, Cong. ch., Ladies' Aid Soc.	1	00	
Crary, 1st Cong. ch.	10	00	
Fingal, Cong. ch.	3	00	
Harvey, 1st Cong. ch.	23	00	
Hurdsfield, Cong. ch.	2	00	
Mayville, Cong. ch.	20	00	
Parshall, Cong. ch.	3	67	
Wahpeton, 1st Cong. ch.	29	00	99 42

South Dakota

Brentford, Cong. ch.	7	00	
Centerville, Cong. ch.	1	79	
Cresbard, Cong. ch.	6	45	
Custer, Cong. ch.	1	92	
Deadwood, Cong. ch.	1	73	
Huron, Cong. ch.	11	20	
Lake Preston, Cong. ch.	6	40	
Loomis, Cong. ch.	9	17	
Mobridge, Cong. ch.	3	20	
Rapid City, Cong. ch.	4	05	
Redfield, Cong. ch., 5.28; Friend, 9.25,	14	53	
Redig, Cong. ch.	4	00	
Spearfish, Cong. ch.	11	09	
Yankton, Cong. ch.	16	00	98 53

Nebraska

Antioch, Cong. ch.	7	00	
Avoca, Cong. ch.	6	00	
Bloomfield, Cong. ch.	21	50	
Center, Cong. ch.	18	00	
Chadron, Cong. ch.	10	00	
Daily Branch, Cong. ch.	8	30	
Fairmont, 1st Cong. ch.	63	50	
Germantown, Union Cong. ch.	2	00	
Grand Island, Cong. ch.	21	75	
Havelock, Cong. ch.	5	50	
Howells, Cong. ch.	8	00	
Madrid, Cong. ch.	15	50	
Park, Cong. ch.	10	00	
Weeping Water, Frank Day,	100	00	297 05

Kansas

Cora, Cong. ch.	10	00	
Kinsley, R. E. Edwards,	10	00	
Wichita, Mrs. N. J. Morrison,	10	00	30 00

Montana

Red Lodge, 1st Cong. ch.			6 25

Colorado

Briggsdale, Union Cong. ch.	9	00	
Denver, Plymouth Cong. ch.	564	56	
Pueblo, 1st Cong. ch.	125	00	
Windsor, German Cong. ch.	50	00	748 56

Young People's Societies

Montana.—Red Lodge, 1st Y. P. S. C. E.			5 00

Sunday Schools

Alabama.—Marion, 1st C. S. S., for Arupukottai,			3 35
Illinois.—Harvey, C. S. S., 7.87; Lockport, C. S. S., for Mt. Silinda, 6.46; Moline, 2d C. S. S., 50,			64 33
Michigan.—Chassell, C. S. S., 2.50; Crystal, C. S. S., 5; St. Johns, 1st C. S. S., 10,			17 50
Minnesota.—Minneapolis, Linden Hills C. S. S., 4.02; St. Paul, Cyril C. S. S., .50,			4 52
Iowa.—Algona, C. S. S., 19; Maquoketa, C. S. S., 2.63; Ottumwa, 1st C. S. S., 3.11; Spencer, C. S. S., 16,			40 74
North Dakota.—Barlow, C. S. S.			1 81
South Dakota.—Spirit Lake, C. S. S. (branch of Cong. ch., De Smet),			18 00

Nebraska.—Blair, C. S. S. 4 75
Kansas.—Independence, 1st C. S. S. 7 75
Montana.—Red Lodge, 1st C. S. S. 6 25
169 00

PACIFIC DISTRICT

New Mexico

Albuquerque, 1st Cong. ch., Friend, 7 00

Arizona

Tucson, 1st Cong. ch. and S. S. 5 90

Oregon

Forest Grove, Cong. ch. 16 40
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 250; Sunnyside Cong. ch., 100; Highland Cong. ch., 21.34; University Park Cong. ch., 7.31, 378 65——395 05

California

Alturas, Cong. ch. 2 88
Berkeley, 1st Cong. ch., 138; North Cong. ch., 39.32; Bethany Cong. ch., 4.60, 181 92
Bloomington, Cong. ch. 7 75
Chula Vista, Cong. ch. 16 25
Cloverdale, Cong. ch. 14 40
Fresno, 1st Cong. ch. 12 94
Grass Valley, Cong. ch. 3 45
Guerneville, Cong. ch. 8 75
Hawthorne, Cong. ch. 3 22
Kenwood, Cong. ch. 3 22
La Canada, Cong. ch. 3 18
La Mesa, Central Cong. ch., Rev. W. A. Waterman, 15 00
Lemon Grove, Cong. ch. 5 19
Long Beach, Cong. ch. 23 25
Loomis, Cong. ch. 7 47
Los Angeles, 1st Cong. ch., 143.44; Messiah Cong. ch., 62; East Cong. ch., 30.23; Vernon-av. Cong. ch., 7.81; Olivet Cong. ch., 6.20; Bethany Cong. ch., 4.96; West End Cong. ch., 4.26; Grace Cong. ch., 3.22, 262 12
Maricopa, Cong. ch. 12 11
Martinez, Cong. ch. 10 00
Moreno, Cong. ch. 1 55
Niles, Cong. ch. 8 62
Norwalk, Cong. ch. 7 04
Oakland, Plymouth Cong. ch., 115.20; 1st Cong. ch., 15; Fruitvale-av. Cong. ch., 5.97; Japanese Cong. ch., 2.30; Olivet Cong. ch., 1.87; Pilgrim Cong. ch., .29, 140 63
Ontario, Cong. ch. 76 95
Palermo, Cong. ch. 8 35
Palo Alto, Cong. ch. 16 10
Paradise, Cong. ch. 1 44
Pasadena, 1st Cong. ch., 20; Pilgrim Cong. ch., 10.70, 30 70
Petaluma, Cong. ch. 17 51
Pittsburg, Cong. ch. 1 90
Redwood City, Cong. ch. 28 75
Ripon, Cong. ch. 2 00
Salida, Cong. ch. 50
San Bernardino, 1st Cong. ch. 10 37
San Diego, 1st Cong. ch., 70.50; Park Villas Cong. ch., 1.67, 72 17
San Francisco, 1st Cong. ch., 57.60; Ocean View Cong. ch., 2.30, 59 90
San Jacinto, Cong. ch. 1 54
Santa Ana, Cong. ch. 28 40
Santa Cruz, Cong. ch. 7 08
Santa Rosa, 1st Cong. ch. 14 77
Sebastopol, Cong. ch. 2 96
Sherman, Cong. ch., for work among Armenians, 16 00
Suisun, Cong. ch. 21 62
Tipton, Cong. ch., for Africa, 3 00
Ventura, Cong. ch. 10 00
Whittier, Cong. ch. 50 00
Woodland, Cong. ch. 1 95—1,234 90

Hawaii

Mountain View, Mr. and Mrs. F. G. Snow, 75 00

Sunday Schools

California.—Grass Valley, C. S. S., 3.70; Petaluma, C. S. S., 2.57; Ripon, C. S. S., 1.37; San Francisco, Ocean View C. S. S., 1.03; Tipton, C. S. S., 1.45; Tulare, C. S. S., 1.57, 11 69

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part, 9,626 32
For girls' school, Aruppukottai, 1,380 00
For painting girls' school building, Kusaie, 250 00—11,256 32

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 4,600 00

For Lucy Perry Noble Bible School, care Miss E. M. Swift, 1,200 00
For the Lintsing Girls' School, 1,200 00—7,000 00

18,256 32

Additional Donations for Special Objects

New Hampshire.— ———, Friend, for native helpers, care Rev. Richard S. Rose, 944 78
Massachusetts.—Amherst, 1st Y. P. S. C. E., for purchase of Bibles, care Rev. J. D. Taylor, 5.50; Boston, Cong. ch. (West Roxbury), for Byington School for Boys, care Rev. A. A. McBride, 75; do., Friends, for hospital, care Dr. H. N. Kinnear, 15; Bradford, Christian Union of Bradford Academy, for girls' boarding school, care Mrs. R. A. Hume, 25; Haverhill, Harriet F. Welch, for use of Rev. L. S. Crawford, 1; Holyoke, 2d Cong. ch., Friday Club, for pupil, care Miss Susan R. Howland, 5; Newton, H. A. Wilder, for work, care Rev. H. A. Neipp, 100; Pittsfield, Friend, for purchase of Bibles, care Rev. J. D. Taylor, 5; Taunton, Winslow Cong. ch., for native pastor, care Rev. R. A. Hume, 75.50; Waltham, 1st C. S. S., Home Dept., for work, care Mrs. A. A. McBride, 10; ———, New England Chinese S. S. Workers Union (5th-st. Baptist Chinese S. S., Centralville, Lowell, Mass.), for Harriette Carter Memorial, 50, 367 00
Rhode Island.—Providence, A. W. Fairchild, for hospital work, care Dr. H. N. Kinnear, 5 00
Connecticut.—Mansfield Center, Y. P. S. C. E., for use of Rev. E. H. Smith, 27; Meriden, 1st C. S. S., Prim. Class, for work among children, care Rev. and Mrs. J. S. Augur, 5; New Haven, United C. S. S., of which 60 for native teacher, care Rev. R. A. Hume, and 15 for work, formerly care Rev. R. F. Black, now care Rev. J. S. Augur, 75; North Ashford, Rev. H. M. Lawson, for scholarship, care Rev. Henry Fairbank, 6; Terryville, C. S. S., for bed in hospital, care Dr. W. A. Hemingway, 20, 133 00
New York.—Binghamton, 1st Cong. ch., Helpers' Society, for work, care Mrs. W. M. Zumbro, 50; Fredonia, Mary F. Popoff, through Miss Inez L. Abbott, for

pupil, care Miss E. L. Douglass, 13.25; New York, French Evan. S. S., for work, care Rev. and Mrs. H. A. Neipp, 10; Setauket, Elizabeth D. Strong, for Annie Tracy Riggs Hospital, care Mrs. H. H. Atkinson, 2, 75 25

Pennsylvania.—Harrisburg, Daniel S. Lowe, for boys' school, care Rev. E. H. Smith, 15 00

Ohio.—Oberlin, Oberlin-Shansi Memorial Assoc., for expenses of schools in Shansi, 1,000; do., Students and Friends of Oberlin Kindergarten Training School, through Oberlin-Shansi Memorial Assoc., for kindergarten equipment, care Mrs. W. O. Pye, 200, 1,200 00

Maryland.—Baltimore, Nathaniel G. Grasty and two sons, for evangelistic work, care Rev. Carl Heine, 5; Silver Spring, Mrs. Sarah L. Pratt, for work, care Rev. and Mrs. W. C. Fairfield, 50, 55 00

Georgia.—Atlanta, ch. of Christ, Atlanta University, for pupil, care Rev. William Hazen, 5 00

Alabama.—Talladega, Caroline E. Parkhurst, for Boys' Home, Bombay, care Miss L. L. Picken, 60 00

Illinois.—Evanston, Mrs. E. J. Buffington, of which 35 for pupil, care Miss E. B. Fowler, 20 for pupil, care Rev. R. A. Hume, and 40 for two pupils, care Rev. A. H. Clark, 95 00

Michigan.—Ann Arbor, Rev. Dwight Goddard, toward purchase of an organ, care Miss Isabelle Phelps, 100; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 150; Holland, Hope Reformed ch., W. H. Wing, toward automobile, care Rev. J. J. Banninga, 5; Portland, 1st Cong. ch., for work, care Rev. W. O. Pye, 32.76, 287 76

Minnesota.—Minneapolis, Plymouth Cong. ch., for work, care Rev. A. H. Clark, 364.85; do., Plymouth C. S. S., for do., care do., 22.50, 387 35

Iowa.—Avoca, Mrs. Sarah E. Davis, for work, care Rev. E. W. Galt, 50; Shenandoah, Henry Read, for do., care do., 10, 60 00

Nebraska.—Crete, C. S. S., Prim. Dept., for work, care Rev. E. W. Ellis, 5 10

Kansas.—Delia, Y. P. S. C. E., for school, care Miss Mabel I. Huggins, 15 00

Arizona.—Flagstaff, Miss Inez L. Abbott, for pupil, care Miss E. L. Douglass, 6 75

Washington.—Seattle, Pilgrim Cong. ch., Priscilla Club, for pupil, care Rev. A. W. Hummel, 8; do., Pilgrim C. S. S., Mrs. Robert F. Sandall's class, for do., care do., 35, 43 00

Oregon.—Portland, Flora E. Breck, for pupil, care Miss Grace M. Breck, 10 00

California.—Claremont, Mrs. Helen G. Renwick, of which 250 toward new chapel, care Miss M. F. Denton, and 100 for building work, care Rev. William M. Zumbro, 350; San Jose, George W. Wetmore, for hospital, care Dr. H. N. Kinnear, 100; Upland, Edw. C. Harwood, for outstation work, care Rev. W. O. Pye, 125, 575 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For vacation expenses of missionary, Adana,	25 00	
For pupil, care Mrs. H. A. Maynard,	5 00	
For bed in hospital, care Dr. Ruth P. Hume,	40 00	
For day school, care Miss Isabelle Phelps,	35 00	105 00

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupil, care Miss M. J. Barrows, 1 00

From *Canada Congregational Woman's Board of Missions*
Miss Emily Thompson, Toronto, Canada, Treasurer

For equipment of new school, care the Misses Melville,	632 78	
For freight on parcels for the Misses Melville and Miss Diadem Bell,	68 42	
For native teachers and preachers, care the Misses Melville,	255 00	
For outstation teachers, care do.	48 50	
For pupils and supplies, care do.	172 75	
For native preacher, care Rev. C. A. Nelson,	35 00	1,212 45
		5,663 44
Donations received in May,		48,837 91
Legacies received in May,		7,065 75
		55,903 66

Total from September 1, 1917, to May 31, 1918. Donations, $678,420.66; Legacies, $82,030.37 = $760,451.03.

Anatolia Hospital Fund

England.—Torquay, Sister Christine Wilkes, 104 83

Atwater Memorial Fund

Mississippi.—Moorhead, Mrs. Almeda M. Pond, 100 00

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott, 30 00

Marsovan Theological Seminary Scholarship Fund

California.—Pacific Grove, Dr. and Mrs. E. R. McQuilkin, 48 23

Elizabeth Barrows Ussher Memorial Hospital Fund

Connecticut.—Newington, Auxiliary, through W. B. M. 1 00

Amanzimtoti Theological Training School Fund

New Hampshire.—Concord, Margaret Reed, 1.05; Hancock, Cong. ch., 5, 6 05

Massachusetts.—Newburyport, Wm. Binley, 5; do., Friends, through Geo. H. Bliss, 40; South Amherst, Friend, 5, 50 00

56 05

Angola Fund

Massachusetts.—Haverhill, Zion Cong. ch., 33.50; Pittsfield, 2d Cong. ch., 15.17, 48 67

Connecticut.—New Haven, Dixwell-av. Cong. ch. 30 00

Kentucky.—Lexington, 1st Cong. ch. 2 50

Tennessee.—Nashville, Union ch., Fisk University, of which 7.25 from Mission Study Class, .75 from Y. W. C. A., and 10 from Carrie B. Chamberlain, 28; ———, Woman's Miss. Union of Tennessee Conference of Churches, 20, 48 00

Oklahoma.—Guthrie, Warner-av. Cong. ch., of which 1 from Rev. Calvin Lane, 2 00

131 17

Readers of the Missionary Herald Have Never Failed Us

They Will Not Fail Us Now

We refer to the need of a large number of extra gifts in order to finance the one hundred and eighth year of the Board successfully. The faithfulness and generosity of the readers of this magazine when urgent appeals have been voiced have been remarked upon again and again. You who read these pages are the chief reliance of the Board. You are the ones who write legacies, make conditional gifts, send "specials" to meet the personal needs of our missionaries. You know the missionaries by name, you know where they are located, you consider yourselves sharers in their joys and sorrows.

You Are the Standbys of the Board

Can you, will you stand by just now, when we are making such earnest efforts to close this fourth year of war successfully? We welcome gifts of any size. Often remittances for small sums represent the greatest sacrifice.

OUR BOOKS CLOSE SEPTEMBER 7 AT NOON

You know where to send your gifts—Mr. Wiggin, of course.

FRANK H. WIGGIN, Treasurer, A. B. C. F. M.
14 BEACON STREET, BOSTON, MASS.

THE AMERICAN BOARD DEPUTATION AT OSAKA, MARCH, 1918, AS GUESTS OF THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES OF JAPAN

In the center is seen Dr. Berry, and just above him Dr. Kimura, the Billy Sunday of Japan; at Dr. Berry's left, Dr. Ebina and at his right, Dr. Kozaki, leading pastors of Tokyo. At Dr. Blaisdell's left is President Harada, of Doshisha. At Mr. Bell's right is Dr. Miyagawa, of Osaka, the official head of the Kumi-ai church. The other Japanese are leading pastors and laymen. The meeting was one never to be forgotten by the Deputation for fraternity and friendship, largeness of vision, and unity in spirit and plan